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THE DAWN

AND

Dawn Society's Magazine

being

An Organ of the Dawn Society Educational Movement.

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THE DAWN

AND

DAWN SOCIETY'S MAGAZINE

(NEW SERIES.)

একরূপেণ হ্যবস্থিতো যোহর্থঃ স পরমার্থঃ ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

Old Series. Vol. X., No. 1. } **CALCUTTA, September, 1906.** { New Series. Vol. III., No. 1.

PART I : INDIANA.

Shaiva Shrines and Festivals in Southern India.

I. General.

A large proportion of the Hindus of Southern India belong to the Shaiva sect, and the hymns composed in honour of Shiva form an important branch of Tamil literature. Ever since the time of Sankaracharya there has risen a host of poets and preachers intent on spreading Shaivism throughout the Tamil country and uprooting rival faiths like Jainism and Buddhism.

The different aspects of the cult of Shiva in Southern India can all be studied in the principal shrines and the various festivals held in honour of Shiva from time to time. The principal Shaiva festivals are the *Ardra*, the *Krittika*, and the *Mahashiravatri*; and the principal shrines are at Chidambaram, Conjeeveram, Tiruvanaikovil near Trichinopoly, Sri Kalahasti and Tiruvannamalai.

II. Shrines.

Of these the shrine at Chidambaram is held in the highest repute. If the pilgrim here ever asks the priest to show him the God in the temple he is pointed to an empty space in the most holy of the holies, which has been termed the *Akasa*, or ether-linga. The apprehension of God as ether is, according to the Shaiva school of philosophy, the highest form of worship, for it leads to the attainment of a knowledge of the all-pervading without physical accessories in the shape of any *linga*, which is, after all, an emblem. In this lies the *Chidambara-rahasya* —the secret of worship in the sacred city of Chidambaram. When any devotee has reached the stage of worshipping God in this manner he is, according to the Shaiva doctrine, deemed to be exempt from all future births and is supposed to secure absorption in the supreme essence of God. It is on account of this high nature of worship that the main hall of the Shiva temple in this town is termed the *Chit-sabha*, the hall of supreme vision and wisdom. Including the *chit-sabha*, there are five chief halls in the Chidambaram shrine, which are called the *Kanaka-sabha* —the golden hall; the *Chitra-sabha*—the ornamental hall; the *Deva-sabha*— the divine hall; and the *Nritta-sabha*—the hall of dancing. The spe[illegible] deity worshipped in the temple is called Natesa—the lord of dancers. [illegible] prominent idea underlying the *Sthala-purana* of Chidambaram is the great God having perceived his own Self in Himself is illumin[illegible] with wisdom and dances with very joy on account thereof; and [illegible] the devotee who visits the temple and witnesses this dance becom[illegible] himself absorbed in God. The Chidambaram shrine has thus from ti[illegible] immemorial been a visible symbol of a philosophic phase of the Hin[illegible] religion. It is the place where, according to Hindu beliefs, persons e[illegible] of the lowest caste have attained oneness with God by sincere devoti[illegible] and faith. Nanda—a Paraiya saint—attained eternal felicity by his devotions at Chidambaram. The most orthodox of the orthodox Brahmans will never stint the reputation of this greatest of Shaiva saints, who after all was only a Paraiya by birth. Chidambaram is now the seat of several Sudra monasteries, where several hundreds of Sudra mendicants are taught Sanskrit. The visitor will be surprised to see the number of Sudras repeating the *Upanishads* in the early morning in these monasteries. To add to his wonder he will find that they have not only got by heart these sacred writings but that they understand their meaning and possess a perfect knowledge of the subject matter.

At the other four shrines mentioned above Shiva is worshipped respectively in the shape of Prithvi-linga, or as the representative of the element earth, of water-linga, of air-linga and of fire-linga. The several forms of the God Shiva in these sacred shrines are considered to be the bodies or casements of the soul whose natural bases are the fine elements, earth, water, fire, air, and ether.

III. Festivals.

Of the several Shaiva festivals in the South, special meritoriousness is attached by the Shaivites to the Ardra festival which takes place in Chidambaram on the full-moon day of the month of Magha. On the night previous to the feast the bathing of the image of the God Natesa takes place on a grand scale. Pilgrims and devotees flock to the hall where this bathing is performed. Pots full of milk, honey, lemon-juice, cocoanut water, ghee, oil, sandal paste, curds, holy ashes, and other liquids and solids, considered as sacred offerings to the deity pour in from all parts to be used on the occasion. This ceremony commences at about midnight and lasts till late in the morning. When the bathing is over the image is choicely decorated. Then the screens are raised and the whole hall rings with the hymns of praise chanted by the thousands of pilgrims and devotees who have assembled there to worship God.

The choicest temple jewels in Southern India, made of the finest of precious stones, are to be seen only in two shrines—Srirangam and Chidambaram. Natesa on the Ardra festival day is most superbly decorated and about evening time is taken round on a grand procession. This is the most impressive scene of the Ardra festival and the *Anandatandavam*—the dance in ecstatic joy—takes place on this occasion. The most holy of holies—the *Garbhagriha* of the temple—is reached after a slow march of three or four hours ; and this completes the Ardra feast. The places in Southern India most sacred to this feast are Chidambaram in the South Arcot District, Tiruvalur in the Tanjore District, Lalgudi in the Trichinopoly District, and Perur in the Coimbatore District. The great Shaiva philosopher—Manikkavasakar—passed his latter days in Chidambaram and worshipped Nátesa. A small festival in honour of the memory of this philosopher takes place on this occasion in the temple.

The *Krittika* is the second great feast held in honour of the glory of Shiva. What the *Dipavali* is to Gujaratis in the Gujaratipet of Madras, so is Krittika to the other Hindus. A row of lights will be observed in front of every house on this night in the whole of Southern India.

Children take to firing crackers. The non-Brahman people of Madras wear new cloths on this day. As Shiva is said to have appeared in the form of a pillar of radiance on this day, in every place where there is a Shiva temple a big rod some 25 or 30 feet high is planted opposite to the temple in an open space and left covered up with a thick coating of dried palm leaves from top to bottom. The whole work assumes the form of a leafy cylinder of about five feet in diameter. In the evening after sunset, the Shiva god of the village or town is taken out of the temple in procession. The procession stops before the cylinder. A brief ceremonial worship is performed and then lighted camphor is thrown at the foot of the cylinder. The whole work now blazes up and a great conflagration ensues which, of course, is so well arranged as not to injure any house or property. While this cylinder continues to burn, the worshippers assembled there throw pulverised resin over it. This is the closing of the feast in temples situated in the plains. As soon as the leafy pillar is reduced to ashes, the villagers assembled collect the embers which are considered to be the body of Shiva, and miraculous powers are attributed to them. Sometimes they are used for manuring the fields in the expectation of a good harvest. In the places sacred to Shiva, where temples are situated on the tops of mountains, the burning of the leafy pillar takes place a day after that observed in the plains. Sometimes a big caldron containing ghee, comphor and other combustibles is lighted on the mountain top and this continues to burn for a whole month. At Tiruvannamalai, Trichinopoly, Tiruttani, Majilam, and other places where the temples are situated on hills, the whole rock in which the pagoda stands is illuminated and the sight is rendered as grand as temple funds will admit. The view at Tiruvannamalai on the Krittika-feast night is supposed to be the grandest in Southern India. This feast takes place in the month of *Kartika*. What Shah-be-berat is to Muhammadans so is Krittika to the Hindus–a night of illuminations and lights. This feast is generally supposed to conclude a course of heavy rains that follow the North-East Monsoon. "After Krittika there is no rain" is the Tamil proverb. As in the Dipavali, there are special presents in the Krittika feast also to the newly married bride in the shape of cloths, vessels, brass or bronze lamps, and others.

Next comes the *Mahashivaratri* festival held in the month of Magha on the night preceding the new moon. Not only the night but the day also preceding the new moon in that month is devoted by the Smarta sect of the Hindus to Shiva's worship. On this day the orthodox Hindu

rises early in the morning, bathes and attends most devoutly to his prayers. He attends a temple if there is one near. Fasting, as a general rule, is observed throughout the day and the night. Sitting up in wakefulness throughout the night entirely absorbed in worshipping Shiva is considered most meritorious. There are special prayers for each of the four watches of the night, and the devotee who goes through these prayers on the night sacred to Shiva is considered to be working his way up to oneness with Shiva after his death.

The *Shivaratri* is also held sacred for the making of holy ashes by the Smartas. Holy ashes are a daily necessity to this class of Hindus, and those prepared on the day sacred to Shiva are considered to be very pure. The process is extremely simple. There are certain days in the year which are held sacred for drying up cow-dung balls, from which holy ashes are made. The balls thus prepared are taken to an open yard of the house on the *Shivaratri* night and placed in the midst of a large heap of husk or chaff. The master of the house or the household priest, who had been observing a fast and repeating prayers the whole day sets fire to this heap in the early part of the Shivaratri night. The heap continues in flames throughout the night and is reduced to ashes the next morning. The latter is then collected and preserved as holy ashes for use till the next *Shivaratri.*

The origin of the sacredness of the *Shivaratri* is related in the following Puranic story :—In a forest on the Himalaya mountains there once lived a hunter with his wife and an only child in a humble cottage. On an unusually hot day he went out in search of game but though the darkness of night set in he was not able to secure any game. He was sore pressed with the thought of his hungry wife and child waiting at home. At last he climbed a tree and in order to attract beasts kept dropping tender leaves on the ground. During the first watch of the night a doe antelope approached the tree to feed at the tempting leaves. But as soon as the hunter prepared himself to take aim at the poor beast she piteously addressed the hunter in human voice and implored him to spare her till she took leave of her husband and child. The hunter permitted her to do so. During the next two watches came the male antelope and its child, and the same sort of conversation took place between the beast and the hunter in each case. Each of them promised to return in the fourth watch of the night. The hunter was much moved at the words of the poor animals, but there was no help. He thought of his starving family and waited for the beasts. The morning twilight had almost appeared when a most heart-rending sight met his eyes. There he saw in the dusk of the early morning the

three honest animals each weeping at the fate of the other two, unmindful of its own. Even the hunter's hard heart melted at what he saw. He turned to the other side to hide his tears; but he saw there his wife and child, who after spending the whole night in the forest in his search came running towards him in joy when they saw him. He turned again his eyes towards the east with something in his mind more noble and elevated than hitherto. He had almost resolved to excuse the beasts and give back their lives though they had not returned to him yet. But just as the sun rose there stood before him a divine *vimana* which carried away all the six—the three antelopes, the hunter, his wife and child—to the realm of Shiva. Now this transformation in the hunter's mind and his marvellous passing away are explained by the fact that the night happened to be a *Shivaratri* night, the tree on which the hunter kept watch was a *Bilva* tree sacred to Shiva, and the leaves dropped from the tree fell on a ruined image of Shiva which lay under its branches. Thus the hunter was unwittingly offering worship to Shiva throughout the night, and hence the transformation.

Educational Institutions in Ancient India.

I.

In Ancient India there were hardly any educational institutions of the kind we are familiar with in modern times. The same difference that separates the Indian Industrial system from the Western seems to have distinguished also her educational system from the methods and means of education obtaining in the west. Ancient and Mediaeval India knew not how to multiply praductive power by means of factories in which machines displace men or reduce them to mere "hands" meant to serve those machines :—She knew not the factory system of production on a large scale which makes man not the end but the means of production. Nor did she know in matters of education the modern classes of 150, the engines of instruction, which establish only a few hours' communication between the teacher and the taught and are able only to store the mind with information but not to influence and mould life. In the production of wealth as in the education of the mind, India seems to have followed very nearly the same system —the Domestic system which in industries respects and preserves

man's humanity and individuality and does not reduce him to the level of an automaton and in education creates an atmosphere, a home, where the mind and spirit may grow and thrive, different from the home where the body was born and nursed.

II.

The earliest of these homes of learning were what were called the *charanas.* As the knowledge of the ancient Hindus was preserved and transmitted by memory it was liable to great discrepancies. To meet this evil and prevent its increase societies were formed called *charanas.* Each *charana* became thus the faithful preserver of one particular recension of the sacred lore. To be members of the same charana was a very close tie of fellowship. The establishment of these charanas constituted a league of learned men, mostly Brahmins, brought lovers of learning into association, formed a brotherhood powerful to resist interference and strengthened those powers of learning and retaining which established the supremacy of the learned class in society. It was necessary that the memory should be early trained from infancy and accordingly we find that schools were very early instituted. Every youthful Brahmin was required to live twelve years away from his home, parent and relatives with a Brahman-teacher called his *Guru.* After this he might if he wished go home and marry ; but if he preferred remaining he was permitted to spend forty-eight years as a student.

But if schools were wanted for pupils colleges were no less required for the learned men who devoted their lives to studying and teaching. Quiet, secluded, holy places seem early to have been selected for this purpose—we find them called *Parishads* ; and a *parishad* seems to have borne a certain resemblance to a European university. It was a Brahmanic settlement, an abode to which the Brahmans retired from the business of the world and devoted themselves to contemplation, to the composition of sacred works, and to giving advice and instruction to such younger members of their community as sought them or were committed to their charge. The number of Brahmans required to constitute a *parishad* is not fixed ; it might be twenty-one, seven, five or even "three able men from amongst the Brahmans in a village, who know the Rig-Veda and keep the sacrificial fires" (Parasara's Dharmasrstra). Young men of all parts of India flocked to these *parishads* to acquire learning. In Brihadaranyaka Upanishad VI. 2 we learn that Svetaketu went to the *Parishads* of the Panchalas for his education.

Besides these *parishads* there were the courts of enlightened and learned kings like those of the Videhas and the Kasis and the Kuru-panchalas which were centres of learning and intellectual life in ancient times. Learned priests were retained in such courts alike for purposes of religion and cultivation of learning ; and many of the *Brahmanas* which have been handed down to us were composed in the schools which these priests founded. On great occasions men of learning came from distant towns and villages to discuss not merely ritualistic matters but such abstruse and metaphysical topics as the human mind, the destination of the soul after death, the future world, the nature of the Gods, the fathers and the different orders of being, and lastly, on the nature of that Supreme Being who has shaped His love and thought in this universe.

But learning was not confined only to regular public institutions or courts of Kings. There was the silent but none the less important work of isolated, individual teachers and lovers of learning who established what would be called private schools in Europe, and often collected round themselves students from various parts of the country. These students as the Dharmashastras inform us, lived with their teachers, served them in a menial capacity during the time of their studentship and after twelve years or longer made suitable presents to their teachers and returned to their homes they had left so long. Learned Brahmans also who in their old age renounced the world and took up their abode in forests often had students coming to serve them and much of the boldest speculations of the Hindu mind has proceeded from these sylvan and retired seats of sanctity and learning.

The next stage in the growth of educational institutions in Ancient India was reached in the period of Buddhism which first introduced establishments akin to modern universities. The spiritual culture and training of the Buddhists were imparted publicly in groves called *arama* where the Buddhist monks then called *Anogarika* resided under the shelter of trees and where the junior monks received their secular and religious instruction from their superiors. These were the earliest public schools in India. These *aramas* were in course of time transformed into *viharas*, or monasteries meant to be the residence of devotees who renounced the world. There were also establishments called *Chaityas i.e.*, assembly halls or churches which in their early stages were merely *stupas* or mounds of earth generally erected in the *arama* where a holy personage, generally the teacher of the congregation had passed his days. Then these stupas were transformed into monumental tombs which again later on developed into

temple of worship and storeyed temples. In these temples sacred books were kept. It was however the *viharas* which were the biggest kind of religious and educational institutions and suggest the idea of a big modern residential college or a university.

The principal Viharas, educational institutions or universities of ancient India were those of Taksha-shila (Taxila), Sridhanya Kataka, Nalanda, Odantapuri and Vikrama-shila, we shall give an account of these universities of ancient India one after another.

(1) *The University of Taksha-shila* :—Taxila was one of the most famous cities of ancient India. The classical writers are unanimous in their accounts of its size and wealth—Arrian describes it as a large and wealthy city and the most populous between the Indus and Hydaspes. Strabo also declares it to be a large city and adds, that "the neighbouring country was crowded with inhabitants and very fertile." Pliny calls it a "famous city situated on a low but level plain." Fifty years after Alexandar's expedition the city rebelled against Magadha but soon submitted to Asoka the Great who made the place his Punjab Viceroy's head quarters. Taxila is also alluded to in the Jataka books and the following remarks of George Buhler on these references may not be irrelevant: "Though a political centre was wanting frequent statements regarding the instruction of the young Brahmins and nobles show that there was an intellectual centre, and that it lay in Takshashila, the capital of distant Gandhara. And it is very credible that Gandhara, the native country of Panini was a stronghold of Brahminical learning certainly in the fourth and fifth centuries B. C., and perhaps even earlier." Taxila also figures largely in the accounts of the Chinese pilgrims Fa-Hien and Houen-Tsang as the legendary scene of one of Buddha's most meritorious acts of alms-giving when he bestowed his head in charity. One of the most famous students of Taxila was Kumaralabdha the founder of the Santrantika school of Buddhism of whom Houen Tsang says that "all the men of the five Indies came to see him. Daily he recited 32,000 words and wrote 32,000 letters. He composed many tens of *Shastras*. At this time in the east was Asvaghosha, in the south Deva, in the west Nagarjuna, in the north Kumaralabdha. These four were called the four sons that illumined the world." Both Panini and Chanakya the statesman are said to have been students of the Taxila University in which eighteen branches of learning were taught in separate schools under special professors. There were also schools to teach sculpture, painting, image-making and many other handicrafts. The physician Jivaka, Buddha's disciple, went all the way from

Magadha to receive his medical education at the hands of Atreya the Rishi professor of medicine. Thus the *University of Taxila*, a Brahminical institution pure and simple was noted long as the *seat of liberal, professional and even technical education.*

(2) The next educational centre that demands notice is that of Sridhanya Kataka, situated on the bank of the Krishna in Vidarbha (modern Amraoti). This university became famous during the time of Siddha-Nagarjuna, the great physician and chemist and the fourteenth Patriarch of Northern Buddhism who according to I-Tsing lived before 400 A. D. It was the seat of both Brahminical and Buddhistic learning and supplied the model after which the great Tibetan University of Dapung near Lhasa was built.

(3) But the most magnificent and the most celebrated seat of Buddhist learning in the world was the great Nalanda University situated thirty-four miles south of Patna and identified beyond the possibility of a doubt with the modern village of Burgaon. When the caves and temples of Rajgir were abandoned to the ravages of decay and when the followers of Tathagata forsook the mountain dwelling of their Great teacher, the monastery of Nalanda arose in all its splendour on the banks of the lakes of Burgaon. Successive monarchs vied for its embellishment ; lofty pagodas were raised in all directions ; halls of disputation and schools of instruction were built between them ; shrines, temples and topes were constructed on the side of every tank and encircled the base of every tower ; and around the whole mass of religious edifices were grouped the "four-storied" dwellings of the preachers and teachers of Buddhism.

The monastery of Nalanda belongs to the later period of Buddhism, the age of artistic cultivation and skill, of a fully developed material civilisation preceded by the age of primitive Buddhism with its rigid asceticism and caves and mountain solitudes. It was the Moute Cassino of India for five centuries, the centre from which Buddhist philosophy and teaching diffused itself over Southern Asia. It was here that Aryadeva of Ceylon attached himself to the person of the Great teacher Nagarjuna and adopted his religious opinions ; it was here that Hiuen Tsang spent a great portion of his pilgrimage in search of religious instruction ; and it was here also that I-Tsing stayed and studied for ten years A.D. 675-685, and collected some 400 Sanskrit Texts, amounting to 500,000 Slokas.

The first trustworthy information about their celebrated seat of learning we get from Fa Hien, the first of the Buddhist pilgrims who visited the spot in 415 A.D. He however tells us very little of what he

saw there, noticing only that Sariputra the right-hand disciple of Sakyamuni was born and attained his *nirvana* there which was commemorated by a lofty tower ; but he speaks nothing of the gorgeous monastery, the coloured pagodas or of the rows of towers. From this it may be inferred that the development of this great centre of learning was later than the date of his visit. The next glimpse we get of the monastery is more than two hundred years later. In March 637 A.D. Hiuen Tsang arrived there and took up his residence there for more than a year. Hiuen Tsang thus gives his history of the place :—"To the south of the convent and situated in the midst of a garden of mango trees there was a pond inhabited by a dragon called Nalanda. At its side a monastery was built and for this reason called the Nalanda-Bihara. It is also stated that Tathagata, living as a Bodhisattva, became king and lived here, after whose unremitting charity the place was called Nalandadesa, the country of the prince who gives without ceasing. Buddha himself preached here for three months and after his Nirvana king Sakraditya built a monastery followed by another built by his son Bouddhagupta. A little further to the east king Tathagata erected another monastery and his son Baladitya built another to the northeast. He was succeeded by his son Vadjra who built another convent to the north after whom a king of central India added another to its side. In this manner six kings successively devoted themselves to the construction of these religious edifices. The last of these kings surrounded all of them with a brickwall and so brought them into one enclosure. He also erected a lofty entrance gate. He opened separate *halls for disputation*, and divided the open space between the monasteries into *eight courts*. There were rows of lofty minarets arranged in regular order and pavilions ornamented with coral arose on all sides like lances. The cupolas of the buildings reached the sky and from the windows of the temples the spectator could see the birth place of wind and cloud, whilst the sun and the moon appeared on a level with the lofty roofs. A stream of clear water wound around the buildings, and this was adorned with the blossoms of the full blown lotus flower. Here and there peeped out the bright red 'kanaka' protected by the dense shade of the overspreading mango trees. In the several courts the houses of the recluses were four stories high. The pavilions were supported by columns covered with fantastic designs and were decorated with paintings, sculpture, and elegant verandahs.

In a word Nalanda resembled in its outward appearance a big modern university town full of residential colleges with a stream running round it that bore on its bosom not rowing boats but lotuses and "glided

at its own sweet will." Romantic in its outward aspect, its inner life was none the less imposing and presented a most ennobling scene of sanctity, devotion, and learning "far from the madding crowd's ignoble strife" where was realised the fond hope of the philosopher who said "it was heaven upon earth to have a man's mind move in charity, rest in providence and turn upon the poles of truth."

The monasteries provided accommodation within its walls for over 10, 000 priests and neophytes. According to Hiuen Tsang, the priests were men of the highest ability and talent whose reputation spread throughout the length and breadth of the land. The rules of the convent were severe and all the priests were bound to observe them. There were discussions from morn till night and learned men from distant regions came there to achieve a wide-spread renown and many usurped the name of Nalanda students and received honour wherever they went. As Hiuen Tsang remarks, "if men of other quarters desire to enter and take part in the discussions, the keeper of the gate proposes some hard questions; many are unable to answer and retire. One must have studied deeply before getting admission. Those students therefore who come here as strangers have to show their ability by hard discussion. Those who have great ability connect themselves with the celebretics of the college." Of these celebrities and learned scholars Hiouen Tsang mentions nine, *viz.*, Dharmapala and Chandrapala, Gunamati and Sthiramati, Prabhamitra, Jinamitra, Jnanachandra, Sigrabuddha, and Silabhadra. The last named scholar was what may be termed the Chancellor of the University, the Superior of the Sangharam to whom Hiouen Tsang was introduced and he became his disciple. There were about 100 chairs in religion and philosophy, and besides these all the sciences were studied inluding medicine and arithmetic. A thousand individuals could be found within the monastery who could explain twenty books of the Sutras and Shastras; five hundred who could explain thirty books but only ten who understood forty books. To all this must be added the most interesting fact that every necessary of life was *gratuitously supplied* to the ten thousand inmates including vestments and medicines as well as lodging and board! As I-Tsing remarks (on the use of the common property of the Sangha): "In all the Indian monacteries the clothing of a Bhikshu is supplied out (of the common funds) of the resident priests. The produce of the farms and gardens, and the profits arising from trees and fruits are distributed annually in shares to cover the cost of clothing. The head of the community presents villages or fields in order to maintain the priests in residence and

supply them wiih clothing as well as food. The Indian monasteries possess special allotments of land from the produce of which the clothing of the priests is to be supplied." This system of granting free board, lodging and clothing to all students in residence of a big university college is of course the necessary and corresponding modification, wrought by the gradual evolution of educational institutions, of the older traditional system of ancient India which bound the teacher and the taught in ties by no means less vital than those connecting the father and son and brought the disciple to be assimilated to the home of the Guru. The *rationale* also of this system, which by thus placing students and scholars above the need to spend time on material necessaries of life facilitated so much the advancement of learning, was fully understood and appreciated by the public of the time and especially by foreign travellers like I-Tsing who thus comments on it : "Not that one who obtains his food and clothing should live without any bodily or mental labour, but it is a fact that one can be *much freer* if one lives in the monastery engaged simply in meditation and worship, without needing to take thought about procuring clothes and food" ;— so that mediaeval India with all the glories of her material civilisation, her convents and monasteries, her universities and crowds of students, did not ever fail to be alive to the influence of those ideals and principles that governed education and learning in the sweet little sylvan schools of ancient India and placed them beyond the pale of the all-devouring market and commerce.

The next two universities deserve only brief notices. The great Vihara of Odantapuri rose to eminence about 8th century A.D. under the patronage of the Pala kings who came to power in Magadha. During the period when Maha Pal or Pal the Great, the son of king Mahi Pal occuppied the throne the university of Odantapuri contained within itself full 1000 monks of the earlier school of Buddistic thought and worship known as Hinayana and over 5000 monks of the Greater vehicle or Mahayana School. The sovereigns of the Pal Dynasty liberally endowed the monastic university of Odantpuri with a splendid library rich in its collection of both Brahminical and Buddhist works which afterwards fell a victim to the ravages of the Mahomedans who sacked the monastery and massacred its monks in A. D. 1202. Like the older university of Sridhanyakataka, Odantapuri also supplied the model to another Tibetan monastery, that of Sakya both in points of monastic discipline and education.

The Pal Kings, like the Florentine family of Lorenzo de Medici, were patrons of learning and were connected with another university, that of Vikrama-shila, most romantically situated on the top of a hill rising on the left bank of the Ganges. It was built about 750 A. D., and contained within the circumference of its surrounding wall nearly 107 temples besides the central building. Its founder was Dharma Pal who endowed the monastery with 50 religious establishments and founded a university with six colleges and employed 108 Pandits or professors to teach them. The central building was called the "House of Science" in wich the monks of the monastery studied the scripture. In king Bhaya Pal's reign the University was placed under the supervision of six Door or Dvara Pandits. There was also established a *satra* or hostel for providing *gratis* the students at Vikram-shila with food by the sage Jetari. The four gates of the Monastery led up to four colleges presided over by the Dvara Pandits where students could get free access to acquire knowledge. Theology was taught in the central college presided over by Pandits who were called the first and second pillars of the university. There were also established four *satra* or hostels distributing food free of charge for the maintenance of the resident students of the four colleges at the four gates within the walls of the monastery. King Sanaton of Varendra added one *satra* to the Vihara in the beginning of the tenth century A. D. The executive committee of the University consisted of six memebers presided over by the High Priest but the discipline of Vihara was to be maintained by its governor.

The Passing away of a Great Man of Bombay.

The life and history of the late Mr. Premchand Roychand.

The death occurred in the first week of this month at the advanced age of 75 of Mr. Premchand Roychand at his residence, at Byculla, Bombay. Although little known to this generation Mr. Premchand Roychand occupied a position at one time of unrivalled supremacy in Indian finance. He was the son of Mr. Roychand Dipchand, a Surat merchant, of the Jain community. He was born in March, 1831 and was educated at the Elphinstone Institution, till he attained the age of sixteen years, when

he started life on a small scale, as an exchange and share broker. Shrewdness and perseverance, as the basis of his undertakings, carried him along steadily toward the early sixties, and crowned his efforts with a large fortune, placing him foremost on the list of brokers doing business in Bombay. His influence with all the banks and mercantile firms, both European and native, was very great; so much so that he was the prime mover in transactions in stocks and shares, often even actually ruling the markets. No concerns were started or transactions undertaken without Mr. Premchand's knowledge and approval, or advice. Little wonder then, that he, having attained so prominent a position in the commercial world, also amassed a fortune of some crores of rupees.

As one of the principal promoters of education he had from time to time, bestowed several lakhs of rupees in gifts in return for which he has been appointed a fellow of the Bombay University. His munificent grant of Rs. 6,39,000 to the Bombay University resulted in the erection of that elaborate edifice, the University Library and the Rajabai Clock Tower, which was named after his mother, and designed by Mr. Gilbert Scott. On the Calcutta University, he bestowed the handsome sum of three lakhs of rupees, the interest of which goes toward the maintenance of an annual scholarship called the "Premchand Roychand Studentship." To the Ahmedabad Training College, he gave Rs. 80,000; and a private donation of Rs. 60,000 to Frere Fletcher Girl's School, which would still have remained unknown had not the will of Miss Prescot (the founder of the school) been discussed in the courts of law on that lady's demise.

Mr. Premchand also bought a large building with an extensive piece of land at Mahim and bestowed it on the Scottish Orphanage. He established a female school in Surat called after his father the Roychand Dipchand Girls' School. He also built a library at Broach, which was called after his father. For this he was presented with an address of thanks from the inhabitants of Broach, and a large portrait of the donor was lately unveiled

by the Collector of that city in the library, before a large gathering of people, on which occasion Mr. Premchand spent Rs. 5,000 in various other charities. He also built several dharamsalas in Guzerat and Kathiawar, while he restored many old, and built new Hindoo Temples which together with other miscellaneous buildings stand to-day as further records of his charities. He established a boarding and lodging-house in Bombay which he endowed with a gift of Rs. 50,000, the interest to go toward feeding the poor. To encourage architecture in India, Mr. Premchand in conjunction with Mr. Karsondas Madhavdas of Bombay, and Mr. Prembhai Hemebabhai, of Ahmedabad, contributed largely towards the publication of Sir Theodore Hope's treatise on the Architecture of Mysore, Bijapur and Ahmedabad, in three large handsomely bound volumes, copies of which may be seen at the Asiatic Library. His love for and kindness to animals may also be seen in that refuge for stray animals at Pinjrapole over which he has spent some thousands of rupees.

He acquired a wide-spread renown consequent on his brilliant success, through the slow exercise of honest industry, and was credited with a genius and faculty for business so enviable that people flocked to his sanctum to solicit his advice in business matters. Mr. Premchand's individual interest occupied every available moment of the day, and, to provide against the importunities of those people who were struck with a natural desire to acquire wealth, he was obliged to have a sentry, or porter, placed at his gate to prevent people from encroaching on his valuable time. So eager were the people to interview Mr. Premchand, that they went so far as to offer bribes, to his porter of Rs. 300, or Rs. 400. to be allowed to see him for a few moments only. With all the wealth at his command , Mr. Premchand Roychand was not forgetful of the needy and poor. He was credited with disbursements to various charities to the extent of twenty lakhs of rupees.

Speculation in Bombay at this period (1861-65), had become so exciting that adventurers from all parts were attracted

to the city. The progress of commerce replaced agency-houses with banks and the shares were greedily bought up at high premiums. Shipping companies were started to make the merchants of Bombay independent of English ship-owners and as a new and powerful incentive to speculation, financial associations were introduced, the shares of which frequently ran up to nearly a hundred per cent. premium on the nominal capital of Rs. 400 per share, when only Rs. 100 had been paid up, and no actual business done. All these speculations, however great they may seem, were outdone by the gigantic scheme of the Back Bay Reclamation project, by which the company had in the first place to provide the land on the shore of Back Bay along which the B. B. C. I. Railway now runs, and afterward to use up the residue of the ground reclaimed, for the purpose of providing sites for marine residences. The shares of this company ran up to Rs. 25,000 each where Rs. 4,000 had been paid up, or more than 500 per cent premium and these threw the city into a state of frenzy. The price of land ran up enormously; other companies were started and were greatly encouraged by the Government.

Figures give but an inadequate idea of the enormous amount of wealth poured into Bombay during the years 1861-65 when the cotton supply from America was cut up by the Civil War. The exports of cotton from Bombay during those years were annually valued at twenty-one and a half million pounds sterling. As the cotton exported in the year 1859-60 was valued at only 5¼ millions, the total gain to Bombay was 81 millions sterling. During these four years there was the greatest speculation in Bombay. At first speculation was confined to ventures in cotton and piece-goods, but as the money made in this way accumulated, all sorts of ingenious schemes were devised for putting the newly-acquired wealth to use. The passion for speculation spread like wild-fire, and by 1864 the whole population of Bombay, from the highest English official to the lowest native broker became utterly demoralised. They abandoned

business and gave themselves up to amassing fortunes on the stock exchage. Banks were established and their shares greedily bought at high premium. In 1865 the Port Canning Company (Calcutta) was floated in Bombay and the shares at once went to several hundred per cent. premium. This was the climax for shortly after came the end of the American Civil War. A leading firm failed for three millions, and the panic which followed baffles descriptioion.

When the crash came people had nothing but paper to meet their liabilities, and banks and land companies were swept out ef existence.

Mr. Premchand Roychand took the lead in this cotton speculation. All the cotton that the Guzerat district could produce was bought up by him in the hope that the great Civil War would last ; but the crash came in the spring of 1865, when a telegram announced the surrender of Lee's army and the practical termination of the war. This brought ruin and distress to Bombay. The price of Indian cotton came down with a run, and hundreds were ruined, crores of rupees vanished as if by magic, and Mr. Premchand Roychand was helpless to prevent it. The wealth he had gathered together disappeared faster than he had collected it, and he found himself a ruined man and totally bankrupt.

Undaunted by this terrible calamity, Mr. Premchand brought all his faculties into play again, and started in business once more, as a broker. By his perseverance, coupled with honest dealings and indefatigable zeal and energy, he succeeded in retrieving the greater part of his lost fortune, and he stood once more among the wealthy brokers of Bombay. Mr. Premchand was naturally gifted with genius for business, so much so that, in all his dealings, whether in stocks or shares, gold, silver, opium, cotton, bills of exchange, or any other security on the markets he was never known to have recourse to a note book of any kind or to record his transactions, the average total value of which daily amounts to some lakhs of rupees.

All these he retained in his memory till the close of business each evening, when he dictated to his clerk all the transactions of the day ; never forgetting an item, Mr. Premchand was of an active and daring nature. He was credited with being a courageous man caring little for pomp or show. Closely following the religion of his ancestors, his principal characteristic was promptness in business matters.

A Scheme of Historical Studies for the Bengal National College established by the National Council of Education.

I. INTRODUCTORY.

The College Course includes a four year's course of studies after the school course, the last ending with the sixth and seventh Standard Course which roughly corresponds with the Intermediate Course of Study adopted by the Indian Universities. In the College Curriculum of the Bengal National College, specialisation of study is the rule and a would-be National College graduate is required to take up not a number of subjects as required by the existing Indian Colleges, but only one subject or an allied group of subjects, *i.e.* Linguistic, Historical, Philosophical, Scientific, Commercial, Technical and so on. The candidate offering the Historical Course of Studies, will have to take up and specialise in the following subjects or groups of subjects :—

Group I.—History : *Group II.*—Economics : *Group III.*—Political Science. It is to be noted that College Students in History in the Bengal National College are taught (in addition to the separate subjects included in the different groups aforesaid) the following languages, *French, Pali, Persian,* (*Urdu*) and *Sanskrit*; the idea being that the historical graduate passing out of the College must be able to read historical or other works in original French, Sanskrit, Pali &c., with a view to make researches in his special subjects.

II. DETAILS OF HISTORICAL STUDIES.

Group I.—*History.* *(Proper.)*

A. An Introductory Course of Lectures on the importance of historical studies to the Indian student.

B. History of the Civilisation of India.

C. History of the Civilisation of Europe.

D. History of the Civilisation of Greece and Rome.

E. History of the Spread of Buddhism.

F. History of the Spread of Christianity.

G. History of the Spread of Mahomedanism.

H. A study of the Period, 1557-1688.

I. A study of the Period, 1757-1857.

J. A study of the histories of Japan, China and America during 1850-1900.

K. A study of the following historical characters, their work and their times—

1. Washington,
2. Bismarck,
3. Victor Emmanuel, Mazzini and Garibaldi,
4. Solyman the Magnificent,
5. Mutsuhito,
6. Ferdinand and Isabella,
7. Napoleon Buonaparte,
1. Peter the Great,
9. Frederick the Great,
10. Chengiz Khan,
11. Abraham Lincoln,
12. Kosciusko.

Group II.—*Economics.*

A. History of the Economical Condition of India during

i. Hindu times,
ii. Mahomedan times,
iii. The Company's rule,
iv. Direct British rule.

B. An Elementary Course of Political Economy, analytical and descriptive with special reference to India.

C. An advanced course of Political Economy to include discussion of economic writers and systems, methods of investigation of current topics (opinions not to be taught), history of Economic theories, etc.

Group III.—*Political Science.*

A. Introduction to Political Science—Society and State and their mutual relations.

B. Study of the forms and methods of government, legislative, and administrative, in India (including the Native States) under Hindu, Mahomedan and British rule.

C. Study of the typical forms of government in

- i. England,
- ii. France,
- iii. Germany,
- iv. Switzerland,
- v. The United States,
- vi. Japan,
- vii. Turkey.

D. History of the theories about (1) the origin, (2) the nature and (3) the ends of the State.

E. Methods and instruments of Government—the Sovereignty of the State and its organs.

F.

(*a*) A General survey of recent political progress.

(*b*) Tendencies in modern International Relations as affected by Commerce and Labour.

DETAILED SYLLABUS.

GROUP I. A.

A. An introductory Course of Lectures on the importance of historical studies to the Indian student.

Lecture I.

Introductory—importance of historical studies with reference to the present condition of the country.

[The following books are recommended for purposes of reference:—Freeman's Historical Studies.—Bagehot's Physics and Politics.—Select Chapters from Guizot and Montesquieu.—Select articles from the Encyclopædia Britannica].

Lecture II.

Analysis of the present condition in detail :—

(*a*) Linguistic differences,

(*b*) Racial differences,

(c) Differences of civilization,

(d) Differences of law,

(e) Differences of customs and institutions (birth, death, marriage, property and caste).

[The following books are recommended for purposes of reference :—Dr. Grierson's Linguistic Survey—Census Reports, India Vol. I. (1901)—Census Reports of the Provinces and Districts, and Provincial monographs—Imperial Gazetteers—Maine's Village Communities. Baden-Powell's Indian Village Communities. Baden-Powell's Land Revenue in British India with a Sketch of Land Tenures—Institutes and Sacred Laws of the Hindus].

Lecture III.

Requirements of nationality how far fulfilled under the present conditions :—

i. Well defined geographical boundaries and geographical consciousness,
ii. Common Government,
iii. Common language,
iv. Social tenacity and persistence of civilization.
v. Largest diversity in India, itself an opportunity for reaching the highest national synthesis. Hence India's problem is the problem of the human race.

[The following books are recommended for purposes of reference :—Mill's Representative Government.—Bluntschli's State.—Select chapters from Montesquieu.—Strachey's India.—Select articles from the Encyclopædia Britannica.—Chesney's Indian Polity.—Lyall' s Asiatic Studies].

Lecture IV.

Influence of Climate on national character and history .

i. Diversity of climatic conditions in India producing diverse types of character—contrast between India and other countries.
ii. Influence of a National Idea in co-ordinating these diverse types—comparison with other countries—example of Switzerland—of the United States of America, etc.

Lecture V.

— Relation between institutions and climate in national development.

i. Relativity of institutions : illustrations—conscription and free enlistment—democracy in Greece—democracy in the West Indies.
ii. Relativity of institutions : illustrations—infant and adult marriages—joint family system among agricultural communities. (For references *vide* Mill's Representative Government, Herbert Spencer's Representative Institutions].

iii. Relativity of institutions—illustrations—village communities —industrial system in India—products and manufactures.

Lecture VI.

Racial Theory of Progress ; its fallacies—possibilities of the Indian people —their function in the development of a higher civilization of the world —their duties in the light of history.

Lecture VII.

Methods of historical studies—

Practical aim of historical studies—ascertainment of facts and statistics —value of legends and traditions—interpretation of facts and the application of the laws of induction and deduction to History—ascertainment of collective tendencies—use and abuse of historical analogies.

GROUP I. B.

History of the Civilisation of India : To be studied with reference to the following aspects—(*a*) Domestic, (*b*) Social, (*c*) Economic, (*d*) Juridical, (*e*) Intellectual, (*f*) Educational, (*g*) Political, (*h*) Religious.

1. Hindu Civilisation.

1. Civilisation of the Vedas : the study of the Vedic period to include the traditional interpretation of the events and institutions of the Vedic times as contained in the later Brahmanic and Buddhistic literature.

2. Civilisation of the Brahmana Age, *i.e.*, the period to which the Brahmana literature relates—the following characters to be noticed : Parasurama, Bhrigu, Vasishtha, Viswamitra.

3. Civilisation of the Ramayana period—the life and character of Rama to be studied.

[Books recommended : the original Epic and such works as Tulsidasa's Ramayana.]

4. Civilisation of the Mahabharata period—the life of Sri Krishna to be studied.

[Books recommended : the original epic, especially the Santi Parva—on the duties of a king and the art of war, etc.]

5. Pre-Buddhistic period : sources of information—the Puranas, the six Systems, the Bauddha Sutras, the Adi-Parva of the Mahabharata, etc.

6. Civilisation of the Buddhistic period ; growth of material civilisation :

(1) Aspects of material civilisation, architecture, arts, trades,—development of the monastic idea in life, proselytism and foreign travel —education—politics, and Hindu imperialism, etc.

(2) Typical figures to be studied : Buddha, Chandragupta, Asoka, etc.

(3) Main ideals and tendencies.

[Books recommended : Rhys David's Buddhist India ; Vincent Smith's Early History of India and Asoka ; Inscriptions, Selections from the Indian Antiquary, Duff's Chronology of India, etc. etc. ; Chinese writers on India, Greek writers on India, etc.]

7. Period of the Brahmanic Revival in the different provinces (*e. g.* in the Deccan and the South.)

[Sources of information—Dramas, Kavyas, the Puranas ; Philosophical and Scientific literature, Dr. P. C. Ray's Hindu Chemistry, etc]

(1) Aspects of material civilisation—arts, architecture, society and politics ; later Hindu Imperialism of the Guptas and the Deccan Kings, independent kingdoms, (*e.g.* Vijayanagar)

(2) Striking characters : Sankara, Kumarila Bhatta, Harshavardhana, Samudra Gupta, etc.

(3) Religious ideas as shown in the Puranas—development of sects and of the caste-system.

[Books recommended : The literature of the period ; Life of Sankaracharyya, etc. ; Bhandarkar's Early History of the Deccan ; Vincent Smith's Early History of India ; Dutt's India in the Pauranic Age, etc.]

II. Mussalman Civilisation.

1. The Pathan Period—Study of leading characters.
2. The Moghul Period—Study of leading characters.

[Books recommended : Elliott's History of India, Babar's Memoirs, Bernier's Travels, Abul Fazal's Ayeen Akbari and Akbar Namah (Beveridge's translation), Sarkar's India under Aurangzebe, etc. etc.]

III. The Period of Hindu Revival—

1. In the Punjab—the Sikhs : leading characters—Nanaka, Gurugovind, Goraknath, etc.
2. In Hindusthan—Tulsidas, Ramanuja, Ramananda, Vallabhacharyya, Kavira, etc.
3. In Bengal—Sri Chaitanya, Vidyapati, Chandidas, Jayadeva, etc.
4. In the South—Tukaram, Ramdas, Sivaji, Balaji Viswanath, Nana Farnavis, etc.

IV. The British Period.

GROUP I. D.

History of the Civilisation of Greece and Rome : A general knowledge of the ancient classical civilisation of Europe, its political, social and ethical ideals, and the broad lines of their development up to the rise of Christianity and the beginning of Roman decline.

The events of this history to be studied only in their large and striking aspects so as to show the development of the two peoples, having special regard to the aspects which influenced European history and the character and ideals of modern European peoples.

The lives of some of the great typical figures of Greek and Roman histories.

After finishing this course, a comparative view of the classical European civilisation and the ancient Indian civilisation should be taken as regards the ideals governing religion, ethics, society, thought and art.

GROUP II. B.

An Elementary Course of Political Economy, Analytical and descriptive with special reference to India.

To include—

(*a*) The scope of Economics; meaning of the principal economic terms; agents of production—description of the land, labour and capital of India; causes of difference in productive power; analysis of various forms of organisation for production; value in relation to production, exchange, distribution and consumption; the distribution of income between individuals and classes; causes of variation in wages, profits, interest and rent; economic effect of the ordinary actions of government. The whole to be illustrated as far as possible by reference to the conditions of India.

(*b*) The functions and organisation of Capital—Money, Mintage, Seignorage, Legal Tender, Currency Parity, Banking System, Foreign Exchanges, Commercial fluctuations, Speculation and Foreign Trade. Trusts, corners and rings.

(*c*) Organisation of labour :—trade-unions, strikes, lock-outs, co-partnership of labour.

(*d*) Organisation of consumers—co-operative stores, wholesale society.

Books recommended :

Pierson's Principles, Walker's Political Economy, Marshall's Principles.

GROUP II. C.

Advanced Course of Political Economy to include discussion of economic writers and systems, methods of investigation of current topics (opinions not to be taught), history of economic theories, etc.

1. Ingram's History of Political Economy.
2. Cossa's Introduction to the study of Economics.
3. (a) The Mercantile School.
   (b) The Physiocratic School.
   (c) The Classical School.
   (d) The German School.
   From Palgrave's Dictionary.
4. Socialism, Communism, and Co-operation.
5. McLeod's Banking and Theory of Credit.
6. Bagehot's Lombard Street.
7. Goschen's Foreign Exchanges.
8. Bastable's International Trade.
9. The Indian Currency Problem.
10. Industrial History of India and England.
11. Land Tenures of India and systems of assessment of land revenue.
12. Labour Legislation in India.
13. Indian Foreign Emigration.
14. Famines in India.
15. Home Charges for India—Reorganisation of real credit in India and in other countries.
16. Free Trade and Protection.
17. Principles of Taxation ; Nationalisation.
18. Relation of Statistics to Economics ; the bearing of economic history on the investigation of the present-day questions, the general character of the method employed.
19. The laws of evidence in relation to economic investigation ; how to set out on an enquiry ; the collection and tabulation of information.
20. The interpretation of statistics—the use of hypothesis ; the construction of Blue-books.
21. Review of Census Statistics.

GROUP III.—POLITICAL SCIENCE.

Books recommended :—

A.

I. For an introduction to political Science—
   (a) Raleigh's Elements of Politics.
   (b) Seeley's Introduction to Political Science, pp. 1-197.
   (c) Bluntschli's Theory of the State : Only the following portions are to be read :—Introduction. Book I.—Conception of the State. Book V.—End of the State, Book VI.—Forms of the State.
   (d) Willoughby's Philosophy of the State (American work.)

(e) Sir Frederick Pollock's History of the Science of Politics.

(f) Freeman's General Sketch of European History and Freeman's Europe in the History Primers.

II. For Political Theories and Institutions of Greeks and Romans—

(a) W. L. Newman's Introduction to the Politics of Aristotle to be read in the following way :—pp. 374-489 ; pp. 1-374 ; pp. 489-563.

(b) Andrew Lang's Essays on Aristotle's Politics.

(c) Warde Fowler—The City States of the Greeks and Romans.

(d) Analysis prefixed to Davies and Vaughan's Translation of the Republic and Jowett's Translation of the Politics : (A knowledge of the subject-matter of Plato's Republic and Aristotle's Politics is desirable).

III. For Political Ideas of the Middle Ages—see list of books under I. —Students may also consult :—

(a) Hallam's Middle Ages—Chapter II., Part I. on the Feudal System.

(b) Bryce's Holy Roman Empire—Chapter VII. on the Theory of the Mediæval Empire.

(c) G. B. Adams's Civilisation during the Middle Ages ; Machiavelli—The Prince ; Hallam's Middle Ages—Chapter III. on the history of Mediæval Italy with special reference to the constitutions of the chief Italian towns.

V. For Political Theory during the 16th, 17th and 18th centuries—

(a) Pollock's History of the Science of Politics.

(b) Hobbes's Leviathan : Chapters 13 to 30 only.

(c) Lecky's History of England during the 18th century—account of the literary movement which preceded the French Revolution—see references in Index.

(d) Morley's Rousseau.

VI. For a general survey of recent political progress and for tendencies in modern international relations as affected by Commerce and Labour : Articles in Encyclopædia Britannica.

B.

I. For the Methods and Instruments of Government or the Sovereignty of the State—

(a) Sidgwick's Elements of Politics—Chapters 1-4 ; 14 ; 19-31.

(b) Dicey—The Law of the Constitution

(c) Woodrow Wilson's—The State (secs. 505-577 giving an account of the Swiss Confederate.)

II. For a special study of the Forms and Methods of Government, legislative and administrative (including the Native States) under Hindu, Mahomedan and British rules—

(a) Ilbert's Government of India (1898).

(b) Sir Charles Lewis Tupper—Our Indian Protectorate (1894).

(c) Sir W. Lee-Warner—The Protected Princes of India.

(d) Strachey's India—Chapter on 'Our Native States'.

(e) Rajput Princes—Lyall's Asiatic Studies (two essays).

(f) Hind-Rajasthana by Markand Nandshankar Mehta and Manu Nandshankar Mehta.

Free Teaching of the arts of Weaving, Spinning and Mechanical Engineering in the Mills. Ahmedabad.

As already announced in a previous number of this magazine, two offers were made at the last Industrial Conference held in Benares,—one by Mr. Ambalal Sankerlal Desai (whose name has been misprinted as Rambalal Sankerlal Desai) of Ahmedabad to teach the art of weaving in mills gratis; and another by Mr. Giridhari Lal Government Pleader, Delhi to teach the art of spinning in mills gratis.

We are very glad to learn that in Ahmedabad arrangements have been made for the free teaching of Spinning and Mechanical Engineering in addition to that of Weaving, and as a consequence sixteen Bengali students have gone there to learn the arts: nine of whom are studying weaving; six, Mechanical Engineering; and one, Spinning in the Fine Mills, Ahmedabad. Another student is about to start for Ahmedabad to learn Spinning.

This is indeed promising; and for all this we shall ever remain grateful to Mr. Desai, Mr. Karaka, the proprietor of the Fine Mills and Mr. Keshablal M. Mehta the weaving master of the said mills, who are taking every care of the students. Every Bengalee will feel himself indebted to the above gentlemen for this act of kindness shown to their fellow-countrymen.

Up to this time we have got no information of what has happened about the offer of Mr. Giridhari Lal; and shall be very thankful to receive any information of that.

For the guidance of those who are still ready to go to Ahmedabad to learn any one of the three arts mentioned above we give the following information to the public:—

(1) Any such candidate must send an application to that effect to Mr. Keshablal M. Mehta, Weaving master, Fine Mills, Ahmedabad.

(2) The ordinary total cost of living there will not exceed Rs. 12 per month.

(3) In order that one may learn *a subject* thoroughly he must devote three years to its study; so those only are recommended to go there who intend to devote three years to the study of one art simply—Weaving or Spinning or Mechanical Engineering.

(4) The candidate must be of sound health and capable of hard manual work.

(5) There is no fixed time for admission so that any one begins his work as soon as he reaches the place.

Kiran Chandra Basu Prize.

The Dawn Society hereby offers to award a prize of Rupees Fifty only (to be called the Kiran Chandra Basu Prize, in memory of the late Babu Kiran Chandra Basu who was the founder of the Industrial Section of the Dawn Society) for the best Essay in English or in Bengali on the Swadeshi Movement considered from the three standpoints mentioned below.

(i) The best means of popularizing the Swadeshi Movement among the masses. (ii) The means of conciliating the hostile attitude of Indian dealers in foreign goods. (iii) The practical steps to be taken to meet the increased demand for Indian-made articles.

The essays must reach the Secretary, Dawn Society, 191/1, Bowbazar Street, Calcutta on or before the 31st December, 1906.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I : INDIANA.

The Singers of the South.

The surest index to the national character of any people are the folk-songs and popular sayings and proverbs current among the common populace. And the student who seeks to study the national characteristics of the people of Southern India can do no better than acquaint himself with the exceptionally rich and vast store-house of Dravidian folk-songs and popular poetry that have been scattering sweetness and light for centuries past throughout Southern India—in the plains of the South where dwell the Tamil and the Telugu peoples; on the Mysore plateau, the home of the Canarese; among the hills and valleys of the Neilgherries and the Western Ghauts, sheltering the stalwart tribes of Coorg and the humble Badagas of Ootacamund; and along the narrow strip of lowlying coast that parts the sea from the Western Ghauts and gives a home to the Malayalam tongue.

The composers, teachers and generally the singers of the songs belong to a distinct class in Hindu society. The better castes will seldom sing, although most liberal in their treatment of the professional singers. Women will sing to their children, boys will in their lightness of heart hum the more popular melodies both in the street and at home and there are merry housewives who are fond of exercising their sweet voices while performing their ordinary domestic duties. As a

rule, however, and invariably in public, the singers belong to the religious mendicant fraternities who make their chants subservient to their fortunes. The greater part of the singers now-a-days belong to the anomalous class called *nattuvan*, the sons of dancing girls. Though shut out of the Hindu body politic, they are not despised or treated as outcastes. They are the property of the God, bound to his service and entitled to a share in his offerings. They grow up as musicians, as lighters of lamps, as stewards or general servants in the pagodas.

Besides these *nattuvan* there has always existed a class of devotees named *dásas* or slaves to the deity. A man in deep distress vowed that if God should spare him he would devote himself to God's service. Sick men in fear of death vowed themselves to the life of a *dása* if they but recovered. Women longing for children vowed their first-born to the deity that would give them issue. Rebels in imminent danger of a horrible death fled to the temple to find sanctuary in the life of a slave. No questions of caste entered into the matter, and any man or woman could enter into the ranks of the *dásas* or *dásis*. The *dása's* duty was to serve God at all hazards, at all loss. They must have no worldly occupation but begging, no home but the forest or the *pyalls* (verandas) of the houses in the villages. Their service was first of all, poverty; secondly, singing; thirdly, forgetfulness of caste. Their reward lay in human honour and the certainty of a living. None dared to despise the "slave of God," none could refuse him a handful of rice or a couple of *oppams* or chupatties. At weddings and feasts, at fasts and funerals, at sowing and harvest, at full moon and *sankranti*, the *dása* must be invited, listened to and rewarded. At weddings he must sing of Krishna, at burnings, of Yama; before maidens, of Káma; before men, of Ráma. As he begs he sings of right and duty; when he hears the clink of copper in his shell, of benevolence and charity. If such men be worshippers of Vishnu they are called Satani or Chatali, and, in the Tamil country, Tadan. If they adore Siva they are known as *pandarams*; while if they belong to the sect of Vira Saivas or Lingayats they receive the title of *Jangams*.

There can be few more pleasant scenes than when, in the cool of the evening the *dása* enters some quiet country village to find and earn his food and quarters for the night. Marching straight to the *Mantapam* or many-pillared porch of the pagoda he squats on the elevated basement, tunes his *vina*, and places before him his huge begging-shell. The

villagers are just returning from the fields weary with their labours, anxious for some sober excitement. The word is quickly passed round that the singer has come, and men, women and children turn their steps towards the *Mantapam*. There they sit on the ground before the bard and wait his pleasure. He begins by trolling out some praise to Krishna, Vishnu or Pillaiyarswami. Then he starts with a *pada* or short song. There is a chorus to every verse. If the song be well-known before the bard has finished the long drawn out note with which he ends his verse the villagers have taken up their part and the loud chorus swells the evening breeze. If the song be new they soon learn the chorus and every fresh breeze bears a louder and louder refrain. Then the shell is carried round and pice are showered into it. When darkness closes in the headman of the village invites the singer to his house, gives him a full meal and then leaves him with mat, *bina* and shell to sleep on the *pyall*. In busy towns the singer squats by the roadside and soon collects a crowd to hear his song. The chorus here is less frequently heard. The people cannot stay, their children are at home, they hear a little and then pass on. The subjects are either episodes of the great epics, Vaishnava songs or the didactic strains of Tiruvallubha, Auvai, Kapila, Pattunutta and other early writers which are taught to the pupils in every *pyall* school.

Tamil Songs and Popular Poetry.

Of the several languages of Southern India, Tamil possesses the richest store of popular poems and songs as it is one of the most widespread and the best cultivated of the Dravidian tongues. In Tamil there are two kinds of popular poems, poems which require a commentary and poems which do not. Sivawakkyar, for instance has written nothing which requires any commentary to be understood by the masses; and three-fourths of the writings of the classic Auvai, who has been called the Sappho of Southern India, are strictly of this class. But beyond this, there is a great deal of difficult and abstruse poetry in high Tamil which has been popularised. The Ramayan of Kamba is an elaborate poem written in a highly polished poetical diction; and yet if a Hindu were to be asked to point to the first *popular* poem in the Tamil language he would undoubtedly point to it. Wandering minstrels recite it night by night in the streets of

every town in Southern India where Tamil is spoken. For seven centuries it has delighted Hindus of all classes. It is *the* Folksong of Southern India. And yet, unless it were explained to him, word by word, there is not a single stanza in the whole of the epic which a common Tamilian labourer or artisan upon first hearing it, could understand and appreciate! When, therefore, wandering *Kavirayar* —*i.e.*, native minstrels,—sing the Ramáyanam to a crowd in the bazars, or upon festive occasions to assemblages in the houses of the Hindus, a running comment is kept up, either by the singer or an assistant, explaining the meaning of the verses as they are recited. On the other hand the most ignorant of Tamilians can understand such a popular poem as the *Viveha-Chintamani*—a shrewd and plainly worded poem.

(A) Didactic and Aphoristic Poems.

The *Kural*, the immortal work of Tiruvallubha, the weaver bard of Mylapore is one of the oldest Tamil poems and is regarded by all Tamilians as the finest composition of which Tamil can boast. This sacred work, translated into English and French, Latin and Italian, enjoys a world-wide popularity which is the highest testimony to its worth. Beautiful legends have grown round the name of the author and his admiring countrymen, of whatever caste or creed, Jainas, Saivas or Vaishnabas,—have claimed him for their own. His obscure birth near modern Madras, his humble and strenuous life as a weaver, his great work, the jealousy of the contemporary poets, the struggle and the final verdict, his uniform humility and above all the singular accord between his life and his teaching form one of the most touching stories in the literary annals of any race. The *Kural* consists of 1330 poetical aphorisms on the three *purushárthas*—virtue, wealth and pleasure (धर्म, अर्थ and काम). The range of the work is as wide as human nature itself. From the lofty exposition of wise statesmanship to the eternal wailing of the human spirit in darkness and in error, the circumstance and pomp of war and the sweet strains of mercy dropping as gentle rain from heaven, the quiet calm on the peaks of wisdom and the struggle on the plains below, friendship and love, and the deep joy of life with the mirth and laughter of fair women and of lisping children and that peace which passeth all understanding, all have a place in that unique work. The passages given below will serve to illustrate this width of range.

"The gods she knoweth not, but her lord she adoreth;
And behold! she biddeth the rain to come and it cometh down"
"Sweet is the flute and the flowing harp;
But not to ears filled with childhood's gentle lisp."
"When I look at her, she looketh down,
But when I look away, behold, she looketh on and smileth.
And if the eyes speak straight unto the eyes,
What more shall words avail?"

Next in order of time and popularity comes the poetess Auvai, the sister of Tiruvallubha. Her poetical compositions are of universal use and popularity in the Tamil country and of considerable merit. Her best known work is the *Mudurei*, a collection of moral epigrams most of which are of real poetic merit. The style is simple yet elegant, sailing along smoothly, yet freighted with much weighty sense. The reader may judge of their merit from the translations given below:—

"The friendship of the worthless
Though for a century tried,
Is like the weed which floateth
All rootless in the tide.
The friendship of the worthy,
Though proved for but one day
Is like a root which downwards
Through good soil cleaves its way."

In fact the *Mudurei* is perhaps the most wonderful collection of similes within a small compass in any language. Here are other examples:—

"Esteem not witless, nor with ease o'ercome,
That man whose lips with wise reserve are dumb.
At the sluicehead the stork, whilst fish play by,
All *withered* seems—till the right fish comes nigh.'
When the tank's water to the rice-field flows,
It feeds the grass which by its channel grows;
Thus for the sake of one good man, on all
In this old world, the gracious raindrops fall."
"Gold vessels, broken, still as gold we prize,
And wise men in adversity are wise:
But worthless men, when ruined, what are they?
Vessels of clay, when broken, are but clay."

There is a tradition that once the poetess visited the town of Ambel, where lived a dancing-girl called Chilambi. On a former occasion Kamba, the author of the Ramayan, during a short stay in her house was asked by Chilambi to write a poem in her praise. But the poor girl could pay only half the sum demanded by the poet and Kamba scribbled on her walls the following half-finished verse, with a piece of charcoal and went away :—

Of streams, the stately Kaveri,
Of kings, is Cholan best.
And Chola-land the fairest land
On all the earth's broad breast:
And of all women—"

She now asked Auvai to complete this verse. The poetess took pity on her and in exchange for a little rice-water to assuage her thirst she thus finished the verse—

"[And of all women] Chilambi
Of Ambel is most sweet,—
And the best of golden anklets
Those on her lotus-feet."

And thus to the present day the poetess goes by the name of *Kulukkupadi*—'she who sang for some rice-water.'

(B) The Tamil Ramayan.

Kamba, the immortal author of the Tamil Ramayan has already been mentioned. According to competent Tamil scholars it is more than an adaptation of Valmiki's epic. It is a transformation by the magic touch of genius. The changes are few but characteristic. When Ram and Lakshman are entering Mithila with the sage Visvamitra, the princess Sita is made to watch them from a balcony in the palace. Again when Rama persuades Sita not to proceed to the forest with him she does not descant on the duties of a wife, but makes it quite clear by her speeches and demeanour that a state of separation from her husband was for her impossible to conceive. Then again at the end of the great war, the faithful queen Mandodari immolates herself on the funeral pyre of her husband Ravana These slight touches indicate the hand of a master-artist well skilled in pourtraying human character. There is a subtle and wonderful charm about this poem. It contains by far the finest ideal descriptions of

scenery to be found in Tamil literature. Besides this, the palm must be awarded to Kamba as the most facile and brilliant of Tamil versifiers. The Ramayan is written in the most plastic and harmonious of Tamil metrês; and the whole poem, lit up in every part by alliterations, assonances, mimetic words, and rhymes, leaps and sparkles like a sun-lit sea. There is a ripple in the stanza which describes a rapid stream, there is a flutter in the verse which depicts a banneret quivering in the breeze. And then the whole work manifests a high sense of the lofty and the sublime, and an unrivalled power of character portrayal and evolution.

(C) The Devotional Songs of the Saivas, Vaishnavas and Sittars.

Then there are the hymns and songs composed and chanted by the worshippers of Siva and Vishnu, and of what is known as the Sittar school of poets. The latter are a series of compositions which occupy a position of their own in Tamil literature as regards both matter and style. The *Siddhas (Sittar)* were a Tamil sect the adherents of which were worshippers of Siva but rejected all outward forms and rites in connection with their worship. The poems are wholly modern and colloquial, but make up by clearness and force for what they lack in classical refinement. We shall give here as specimens extracts from the writings of Sivavakkyar, one of the most famous of the Sittar school of poets.

"How many your devices.
Although ye mortify
Your bodies, go through mantras,
To temple-choultries hie,
Ye will not know the splendour
Who hath in space his seat;
They with minds cleared can only
Reach the true Siva's feet"

" My thoughts are flowers and ashes,
In my breast's fane enshrined,
My breath too is therein it
A *linga* unconfined :

My senses, too, like incense
Rise, and like bright lamps shine,
There too my soul leaps ever
A dancing-god divine !"

Again,—

"How many various flowers
Did I, in bye-gone hours,
Cull for the gods, and in their honour strew ;
In vain how many a prayer
I breathed into the air,
And made, with many forms, obeisance due.
Beating my breast, aloud
How oft I called the crowd
To drag the village car ; how oft I strayed,
In manhood's prime to lave
Sunwards the flowing wave,
And, circling Saiva fanes, my homage paid.
But they, the truly wise,
Who know and realise
Where dwells the God of Gods, will ne'er
To any visible shrine
As if it were divine,
Deign to raise hands of worship or of prayer."

The Sittar school has now entirely passed away leaving no relics behind. But there is another class of Saiva singers, those who belong to the strict orthodox section of the community who still exercise a great deal of influence. These with the Vaishnava singers represent the devotional element in Tamil religious literature The spirit of both is the same. The difference if any seems to be that the Saiva hymns are surcharged more with thought than with feeling while those devoted to Vishnu are more instinct with the love that surrenders the self. As a matter of fact however the former are always set to music and sung in the shrines of Southern India while the latter are chanted in a grotesque and awful fashion ; and this circumstance throws a deceptive veil over their relative value. The principal Saiva collections are those by Manikka-Vasagar and Nana-Sambandhar, the former of which has a great reputation amongst the Tamil people up to the present day for its elevated tone and religious earnestness.

The principal Vaishnava collection is the *Nálâyira-prabandham*, the work of Vaishnava devotees, followers of Ramanuja, and is sometimes called the Tamil Veda. As works of art both the Saiva and Vaishnava collections are wonderful. They are all pervaded by an earnest, pure and holy love. Their childlike trust in a superior power, their simplicity, their depth, their evident sincerity, their occasional note of fearlessness as if breaking out from all bonds of the finite, their naive confession of ignorance, and their unfailing eye for beauty casting a halo of loveliness over all, create for us a charm which it would be difficult at first to realise that mere words can do. We shall quote only a few passages as specimens :—

"Holy as Ganga, Cauvery's waters flow around,
exceeding swift and broad ;
And the city lies fair, amid flowery groves,
And the Lord, our God, is there in peace sublime ;
And shall we, my heart, my soul, live here
(far, far away) ?
Even as the cow longeth for her young, O Lord,
May my heart in longing melt for thee."

"Give ear, all ye, for Him have I seen,
Who broods on the face of the deep,
And nought shall we serve (on this earth)
And nought shall we fear."

The Runn or Great Salt Waste of Cutch.

I. General Features.

(A)

Students of Indian Geography are quite familiar in their maps with that gulf-like region between Gujarat and Sindh marked therein as the Runn of Cutch. But it has never perhaps occurred to them that the whole tract, covering 9000 square miles and running like a belt round the northern and eastern boundary of the State of Cutch is a highly interesting geographical feature without a counterpart in the globe. The term *marsh* or *salt marsh* by which most geographers have de-

signated it is evidently a misnomer and has given rise to many erroneous impressions. It has none of the characteristics of a marsh : it is not covered or saturated with water, but at certain periods; it has neither weeds or grass in its bed, which instead of being slimy is hard, dry and sandy; nor is it otherwise fenny or swampy. When dry it differs as widely from the sandy desert as from the cultivated plain : but it may be justly considered of a nature peculiar to itself. It is a vast expanse of flat hardened land encrusted with salt sometimes an inch deep (the water having been evaporated by the sun), at others beautifully crystallised in large lumps. So much is the whole surrounding country corrupted by this exuberance of salt, that all the wells dug on a level with the Runn become salt. Fresh water is never to be had anywhere but on islands and there it is scarce. There is no herbage and vegetable life is descernible in the shape of a stunted tamarisk bush, which thrives by its suction of the rain-water that falls near it. Animal life is equally scarce except towards the eastern borders where roam a few herds of wild asses that graze on the shores by night and pass the daytime in the plains of the Runn where they are comparatively safe from attack.

(B)

The whole tract is annually inundated during the rains. The Runn is only on a slightly higher level than the sea with which it has a communication both on the east and west. It is flooded as soon as the south-west monsoons set in about April each year. The seawater is blown up and is spread over the whole surface. When the local rain falls and moistens the Runn the sea enters with great rapidity and insulates the province of Cutch for some months. The flood waters retire by the end of October and leave a hard flat surface covered with stone, shingle and salt. As the summer wears on and the heat increases, the ground baked and blistered by the sun shines over large tracts of salt with dazzling whiteness.

II. Beliefs as to the Origin of the Runn.

The inhabitants of Cutch, Hindus and Muhammadans, believe that the Runn was formerly a sea; and a tradition is in the mouth of every one that a Hindu saint by name Dharamnath underwent penance by standing on his head for twelve years on the summit of Deenodur one of the highest hills in Cutch which overlooks the Runn. When his penance terminated God became visible to him, the hill on which he

stood split in two and the adjacent sea (the present Runn) dried up; the ships and boats which then navigated it were overturned, its harbours destroyed and many wonderful events happened. Considering the frequent occurrence of earthquakes in Cutch, the volcanic appearance of its hills, and the lava which covers the face of the country, it is to a convulsion of nature in all probabilities that we are to attribute the foundation of such a tradition. The people still point out different positions said to have been ports and harbours in the Runn of Cutch. Remains of boats wrecked on the rocky islands, brick ruins of sea-ports and custom-houses have also been found in several parts of the interior. The great earthquake of 1819 made numerous fissures or cracks in the Runn from which numerous pieces of iron and ship-nails were thrown up, and similar things have been since found in the same neighbourhood while digging tanks. And it is now the general opinion of scientific men that it is the bed of an arm of the sea, raised by some natural convulsion above its original level and cut off from the ocean.

III. A Project of Reclamation.

The Government of India have of late entertained a project for draining the Runn. The scheme of the Government is to close the narrow inlets from the sea, and then to wash out the salt by means of a canal bringing down the waters of the Indus. The reclaimed land will then be subjected to scientific cultivation, and a railway across the two Runns will connect Bombay with Karachi and enable the products of the new land to find a market. If the scheme can be successfully executed it will add to the British Empire an area about equal in size to Lancashire and Yorkshire with a second class English county thrown in. It may be interesting in this connection to remember that at any rate one country in Europe owes its present prosperity very largely to just such projects as are now proposed for the Runn of Cutch.' Few people suspect that the little kingdom of Holland has increased its area by more than 50 per cent., or shortly will have done so, by means of reclamations from the sea. In 1833 the area of Holland was only 8,500 square miles; in 1880 this area has increased to 12,500 and when the scheme for reclaiming the Zuyder Zee is completed it is estimated that the area of Holland will not be far short of 14,000 square miles. The justification in the case of Holland for the expensive works that have been undertaken to keep back the

sea, lies in the fact that the soil now covered by seawater is extraordinarily rich, so that it commands a very high price for agricultural purposes. It is to be hoped that the land now wasted in the Runn of Cutch may give an equally valuable return for the proposed expenditure upon reclamation.

IV. Across the Runn.

(A)

Throughout the greater part of the Runn the annual flood does not retard transit. On the other hand the bottom feels like smooth sand under water and more pleasant to the feet of the traveller or his camels than when dry. With a good guide parties of travellers wade steadily through miles of water from one to three feet deep and generally deeper at the edges of the Runn. The night is usually preferred for crossing to avoid heat and the glare which during the daytime often renders it very difficult for even an experienced guide to keep a direct course. The stars too are generally visible at night, whereas the haze and glare are often so great during the daytime in the hot weather as to render it difficult to tell whereabouts in the heavens the sun is; and sad stories are told of travellers who attempting to cross in the daytime with the sun almost perpendicularly overhead, have got confused and wandered in circles till they sank exhausted and died. Near one of the most frequented tracts a sort of island with a high rocky hill in the centre rises from the Runn. The top of this hill used to be the residence of an old Fakeer or devotee who as an act of charity to travellers kept a fire constantly burning on the hill-top as a beacon, while a draught of fresh water and a light for the hookah was always to be got in a hut by the wayside at the foot of the hill. But, as elsewhere in the plain country of Sindh, and here more conspicuously owing to the absence of any prominent natural features, the best guides seem to depend on a kind of instinct.

(B)

The peculiar conditions of the atmosphere on the Runn and its neighbourhood occasion phenomena not often observable elsewhere. We have already referred to the dazzling haze which at times prevent distinct vision except at very short distances. And nowhere is that singular phenomenon, the *mirage* or *surab* of the desert seen with

greater advantage than in the Runn. The people of the neighbourhood aptly term it smoke (*dhooan*). The smallest shrubs at a distance assume the appearance of forests; and on a nearer approach sometimes that of ships in full sail, at others that of breakers on a rock. "In one instance," writes Burnes in his account of the region, "I observed a cluster of bushes which looked like a pier, with tall-masted vessels lying close to it; and on approaching not a bank was near the shrubs to account for the deception."

Another phenomenon not unfrequently observable among the sand-hills bordering the Runn is a kind of spectral illusion. After rain, or in the cold weather, dense white fog often covers the surface in the early morning. At such a time if the spectator on the top of a sandhill turns his back to the rising sun he will often see a gigantic indistinct image of himself and of any other objects within a few yards of him, reflected in the centre of a vast luminous mirror-like space surrounded by a faint halo in the clouds of white mist in front of him. The images move as he moves and melt away as the sun rises. When first seen it is generally sometime before the spectator realises the fact that it is his own image which he sees and the effect is often peculiarly weirdlike.

The Late Raja Ravi Varma.

Raja Ravi Varma the famous Indian Artist passed away in Aswin last at the age of 58 years. It is two years since his younger brother Rajà Raja Varma another skilled artist left this earth, and the sense of bereavement at his loss seems to have hastened the departure of the elder artist from our midst.

He came of an ancient and noble Kshatriya family, closely connected with the Royal House of Travancore. Born on the 29th of April 1848 in his ancestral palace at Kilimanur he received the usual vernacular and classical education given in those days to sons of aristocratic families at the hands of a private tutor. The saying that the child is father to the man was never more literally verified than in the case of Ravi Varma, for, instead of devoting his whole time to his studies, he snatched opportunities as often as he could to apply himself to the delightful task of making drawings, with chalk or charcoal, of gods

or goddesses, on the walls and floors of his mansion. This boyish propensity was naturally curbed by most of the members of his family. His mother Uma Amba Bai, however, who was an educated and refined lady, and who had won local reputation for her poetical compositions and his maternal uncle, Raja Raja Varma, foresaw the future artist in the boy and encouraged him in his drawings. Raja Raja Varma himself an artist of a high order, taught him all he knew in the line of water-colour painting, which he himself practised as an amusement and not as a profession ; for the profession of the artist was in those days regarded too degraded to be suited to the sons of the aristocracy. Ravi Varma, when he was but barely thirteen, was taken by his uncle to Trivardrum and was introduced to the then Maharaja of Travancore. Highly pleased with some of the boy's paintings which were shown to His Hihgness, the Maharaja at once took him into his favour and gave him every facility to pursue his art studies. In 1866 Ravi Varma was married to the youngest sister of H. H. the late senior Rani of Travancore. Two years later an event took place which was to influence Ravi Varma's future career to the greatest possible extent. It was the visit to Trivandrum of an English artist, named Theodore Jansen, who came there to paint the protraits of the Maharaja and his family. Through the kind intervention of His Highness, Ravi Varma was allowed to watch Mr. Jansen at his work. Unaccustomed till then to the use and effects of oil colours, Ravi Varma was greatly struck with the work of the European artist and resolved to practise himself in the use of those colours. But Jansen soon went away, and there was none to advise him in mixing the colours. The one man who knew anything of oil-painting in the State was a protege of the then first Prince and he considering Ravi Varma as a possible rival refused to give him any help. Nothing daunted he applied himself vigorously to his pursuit and in a few years succeeded in overmatching his rival in all the Fine Arts Exhibitions, to which both of them contributed. In the Madras Fine Arts Exhibition of 1873 his picture, "A Nair Lady adorning her hair with a garland of jessamine," carried off the Governor's gold medal, and the Governor himself was so well-pleased with the picture that he granted Ravi Varma a private audience with him. The same picture brought to the young artist a medal and a certificate on the occasion of the Great International Exhibition at Viena. "A Tamil lady playing on a *Sarbac*" was the subject of his next year's picture in the Fine Arts Show at Madras. It ultimately

found its way to the album of H. M. The King Emperor, to whom it was given as a present by the Maharaja of Travancore in 1876. In 1816 the subject of his exhibit at the Madras Exhibition was *Sakuntala* writing a love letter to king *Dushyanta*. It not only carried off the first prize, but was at once purchased by the then Governor, the Duke of Buckingham. Two years later Ravi Varma painted a life size portrait of the Duke to be placed in the Madras Government House, and the success of the picture elicited the warmest praise. It bears favourable comparison with the works of the renowned European artist which together with it now adorn the hall of the Government House. Meanwhile the Maharaja, who all along extended his generous patronage to Ravi Varma, fell ill and died soon after. But his successor, the immediate predecessor of the present Maharaja, showed him as much favour as his deceased patron. He executed several pictures for the new Maharaja, among which "Sita's ordeal" came in the end into the possession of H. H. The Gaekwar of Baroda. Another picture "The Young Nair Girl," also found its way to Baroda to Sir T. Madhova Rao, the then prime minister of the state and it was not only awarded the Gaekwar's gold medal at the Puna Fine Arts Exhibition, but attracted a good deal of notice at the time. Mr. Ravi Varma accompanied by his brother, the late Mr. Raja Raja Varma, visited Baroda towards the close of 1881 at the invitation of the Gaekwar and painted several portraits for his family. From Baroda Ravi Varma went to Bhavanagar to the invitation of its chief, and after doing some portraits for him soon returned to his native place, in Travancore. A short time after his return home, he lost his venerable uncle, but for whom Mr. Ravi Varma would not have been the artist, he is to-day.

In 1885 Mr. Ravi Varma went to Mysore at the request of the late Maharaja of that State, and, for his work there, he was presented with, among other costly things, two beautiful elephants. At the International Exhibition held at Calcutta, and at the Indian and Colonial Exhibition held in London his pictures met with a splendid reception. In the midst, however of his success another misfortune overtook him. His mother, to whom he was warmly attached, breathed her last at the comparatively early age of fifty-four, and he passed the whole year in mourning. In 1888 the Gaekwar commissioned him to execute a set of fourteen paintings representing chosen scenes from the Hindu Epics, and the splendid triumph of these paintings when in 1890 they

were completed and exhibited publicly at Baroda, was shown by the fact that they drew a vast concourse of people from Bombay and other places. The popular demand for the photos of these and similar pictures became so great that Mr. Ravi Varma was induced to establish a lithographic press at Bombay. The service which this press has been doing to this country for many years past, by spreading real love for the fine arts, has been acknowledged on all hands. There is scarcely a cultured and well-to-do home from the Himalayas to Cape Comorin that does not possess one copy at least of Ravi Varma's beautiful paintings. Even the man in the street has been enabled to enjoy them. Most of the titled personages in Upper and Southern India possess original pictures of the artist, and there had been pouring in orders for works from all quarters in India. He was awarded the Kaiser-i-Hind Gold Medal in 1904 in recognition of his services in the field of Indian Fine Arts. Towards the close of the year, Raja Varma the brother and companion in all his labours, was suddenly gathered to his fore-fathers. He was a promising artist himself, and was an invaluable assistant to Ravi Varma in all his works. Had he but lived a few years more he would have become one of the first nature painters of the day.

We cannot close this sketch without some notice of the character of Ravi Varma's work. His orginality of conception, his fine perception of the beautiful in life, his happy blending of the Western method of painting with purely oriental ideas and his freedom from all kinds of cast-iron rules—all these are amply borne out by his productions. The influence of Ravi Varma in the field of Indian Art is indeed great. But for him the revival of the art of painting in India would as a writer once said, have been a slow progress. When the history of Indian Art comes to be written by future historians, Ravi Varma will be recognised as the father of modern Indian Art.

Mr. Ravi Varma led a simple and unostentatious life. He was a gentleman every inch, courteous, liberal-minded and considerate; and his winning manners and charming conversation won for him several friends among those who have come in contact with him. He was modest enough to consider himself always a student of Fine Arts.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I: INDIANA.

A Trip to a Jaina Shrine: Parasnath.

The Sacred Hill of Parasnath (पारसनाथ) on the eastern edge of the Hazaribagh District in Chhotanagpur is the eastern metropolis of the Jaina religion (1) and like Satrunjay, Abu and Girnar in Western India, it is one of the most sacred places of Jaina pilgrimage The special sanctity of Parasnath Hill which yearly attracts about ten thousand pilgrims from distant parts of India arises from the fact that it was the scene of *nirvana* (निर्व्वाण) of no less than twenty of the twenty-four Tirthankaras (तीर्थङ्कर) or deified saints, who are the objects of Jaina worship (2). It is from the twenty-third of these Tirthankaras, Parsvanath, that the hill derives its name. Very little is known of Parasnath except that he was born of Kshatriya parents at Benares, became an ascetic in youth obtaining his *diksha* (दीक्षा) or consecration on this same hill of Parasnath where at last

(1) For a detailed account of the Jaina community in India our readers are referred to the September (1906) number of the Dawn and Dawn Society's Magazine.

(2) The Jainas worship twenty-four Tirthankaras (तीर्थङ्कर) or Jinas (जिन), deified saints who have from time to time appeared on earth. The last Jina Mahavir (महावीर) who is the historical founder of the sect and his immediate predecessor Parsvanath (पार्श्वनाथ) are the objects of especial worship.

he obtained *nirvana* or beatific extinction. Another name of the hill is *Sametsikhar* which appears to be a corruption of *Samadhi Sikhar* (समाधिशिखर) or "the hill where the Jinas attained *Samadhi* (समाधि) or final bliss."

It was with the object of visiting this sacred hill which is also the highest hill in Bengal, rising to a height of 4479 ft. above the sea-level, that we took train for Giridih, the nearest railway approach to the place(1). There we were joined by a party of friends with whose aid we made arrangements for the journey to the foot of the hill. The ordinary conveyance is the *poosh poosh,* a carriage drawn by men. It is a pleasant journey for the most part along the eighteen miles of the road that runs from Giridih to Madhuban at the foot of Parasnath. The way lies through hills and undulating plains covered with jungles of *sal* and *sissu* and presenting everywhere a charming landscape on all sides with the imposing heights of Parasnath always in sight to the south. There is a rest from the toil of the road at Madhuban, nestling with its multitude of glittering domes and pinnacles, right at the foot of Parasnath. Immediately behind it the ascent begins and Madhuban itself is sacred ground. To one coming suddenly upon the temples from a bend in the road they present a wonderfully striking appearance. The bell-shaped domes, dazzling in their whiteness, tower up against the background of the hill, and the countless pinnacles tipped with gold peep out here and there among the trees giving to the whole a sense of size and grandeur. Flags of red and white surmount the turrets of the Svetambari श्वेताम्बरी(2) temples and float gaily in the breeze, while spotless coats of whitewash give the temples a look of cleanliness and care so characteristic of Jaina temples, attention to cleanliness being inculcated by their religious principles.

There are three separate temples at Madhuban, and the pilgrim

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(1) Since writing the above the Grand Chord Line of the E. I. Railway has brought the rails within a mile of Parasnath, to the south. The nearest station on this route is Nimiaghat whence there is a rather rough and steep path to the summit. Our approach was from the north side.

(2) The Jainas are divided into two rival sects, the *Svetámbara* (श्वेताम्बर) and the *Digambara* (दिगम्बर). The *Digambaras—i. e.*, 'those whose robe is the sky,' owe their name to the circumstance that they regard absolute nudity as the indispensable sign of holiness. The *Svetámbaras—i. e.*, those who are clothed in white—do not claim that absolute nudity is indispensable to holiness but hold it possible that holy ones who clothe themselves may also attain the highest goal.]

makes his way to the one of his choice. The first, the lowest of all, and furthest from the ascent, is the *Nichli Mandir* (नीचली मन्दिर), belonging to the *Terapanthi* (तेरापन्थी) branch of the Digambara sect and founded by a Calcutta merchant. The Murshidabad or *Majhli Mandir* (माझ्लि मन्दिर) as it is generally called, from its central position, stands slightly higher up the slope of the hill. This is the temple of the *Svetambaras* who claim sole rights over all Parasnath and the custody of the temples on its summit. It was founded by the banking family of Jagat Seth at Murshidabad and is the richest of the three temples at Madhuban. The last temple, covering with its building and gardens the largest area of ground, is the one right at the foot of the ascent. It is the Uparli (उपरली) or Gwalior Mandir belonging to the *Vishapanthi* (विशपन्थी) *Digambaras*, and was built about 80 years ago by Rajendra Bhukhan Bhattarakji, a wealthy merchant of Gwalior. It is supported by the contributions of pilgrims and an endowment given by the founder. Each of the temples consists of an inner and an outer quadrangle. The outer quadrangle is built like a cloister with cells for lodging pilgrims and is called the *Dharmasala* (धर्मशाला). Over the gate of the inner quadrangle is a *naubatkhana* or musicians' gallery where flutes and drums are played at stated periods. The rest of the inner quadrangle is occupied by the temples with foliated domes, containing images of the Tirthankaras in white or black marble. No one but a Jaina or a Hindu of high caste is allowed within these inner quadrangles.

We had to quit our *poosh poosh* at Madhuban and began the ascent on foot. The only conveyance that can venture up the hill is the primitive *dooli* with its incommodious frame suspended by ropes at either end from a long pole carried on the shoulders of coolies. The path, ever upward in its course, runs through a perfect forest of trees, bordering it above and below. Here and there, through the branches, where the phalanx thins for a moment, one catches a glimpse of surpassing beauty. Down below at one's feet lie the plains, stretching away as far as the eye can reach, with their wealth of foliage and plots of cultivation here and there. It is a wonderful panorama, smiling and peaceful, with scarce a sign of the habitation of man, the villages nestling so close amongst the foliage that there is nothing to be seen of them from above. Right at the foot, in the shelter of the ascent, lie the domes and pinnacles of the Madhuban temples, flashing white and gold in the sunlight and clothed in a garment of green.

After the first two miles the trees grow thick and there is less to

be seen but every now and then comes a glimpse of the plains. About halfway there is a considerable descent where the road passes through a tea-garden owned at present by a Bengali planter. The garden is soon lost to view beneath the overhanging branches that make the path one long archway to the top. A little way up from the garden there is a stream called the *Gandharbanala* गन्धर्वनाला rushing down its rocky bed below the wooden bridge which crosses it. Here we took some rest by this "stream of the celestials," and noticed several pilgrims, including old men, children and women in *doolis* coming down the hill. Pilgrims to Parasnath flock from all parts of India, it being regarded as the most sacred of Jaina *tirthas* (तीर्थ). The following picture by Bradley-Birt of the motley crowd of pilgrims that are continually streaming up the hillside represents the facts as they are: "Here may be seen a band of Jains from Bombay, busy clerks and merchants, snatching a well earned rest from temporal things to make their offerings to the saints thirteen hundred miles away. Or there again a family, four generations, plods slowly up on foot, only the frail old man with a child in his arms in a *dooli*, the latter making its pilgrimage early in life and thereby gaining grace. But nothing is more striking than the numbers of old men and women that throng the road to Parasnath They are a people of strong imagination and the great silence and grandeur of the towering throne of their deities cannot fail to impress them after the noise of the crowded bazaars and busy cities whence they come. It is to them an experience unique and never to be forgotten. For this they have saved and hoarded and haggled in the dust and heat of some far off city of the plains, that they might once visit the Sacred Hill before they pass into the great unknown. Above all, the maimed, the diseased and the blind have kept the thought of it ever in their minds as the only hope that life held."

Leaving the stream the road grew steeper and steeper through a perfect forest of stately trees and gigantic creepers, the distant murmur of the *gandharbanala* growing fainter and fainter at each bend of the road. A sudden turn in the road brings us in full view of the *Mandir* on the top and the Dak Bungalow below it, till at last the last few zigzag windings bring us to the level of the latter after six miles of continuous ascent from Madhuban. The Bungalow stands right on the edge of a spur a little below the top, and from its verandas there are splendid views of the plains stretching in one long vista to the north

and west, and bathed in one sea of dazzling light. But then the summit is yet to be reached and we proceed onwards till the winding paths bring us at the foot of the lofty flight of stairs that lead straight up to the *Mandir* on the topmost ridge. It almost makes one giddy to gaze up at its dazzling wall of white, straight in line with the rock on which it stands, without an inch of space to spare. It was here that the sage Parsvanath attained *nirvan* after years of solitary contemplation. Looking towards the south one may notice the ruddy bed of the Damodar winding like a serpent along the plains, and the Grand Trunk Road threading its existence almost along the foot of the hill straight towards the north-west. The hills of the surrounding regions appear like so many mounds where they are at all distinguishable from the plains, while several appear like patches of vegetation on a level with the surrounding tracts.

Situated as it is on such a height the temple is peculiarly exposed to lightning disasters. The original image of Parsvanath in the temple was destroyed by lightning in 1874. A very beautiful shrine of white marble supported by two graceful sculptured figures was erected in its place in 1876 at the cost of some Rs 120000, but this also met with the same fate in the same year, so that the temple has now no image within it but only the footsteps of Parsvanath on a black marble stone. The priest in charge (who in Jaina temples is always a Brahman told us that the temple had suffered from a similar shock quite recently and showed us the repairs that had to be undertaken. We then came down to the Bungalow where we passed the night. But no Jaina pilgrim will spend the night upon the sacred hill nor eat anything or commit any impurities upon it. They go down the hill before evening and ascend again by daybreak, for the pilgrimage is not yet finished. Away to the east where the ridge runs on in graceful curves and scattered peaks there are numerous shrines, twenty-five in all, called *gumtis* or *maths*, dotted here and there and extending over several miles. All of these demand the worship of the pilgrim and not one is to be omitted. Each *gumti* is a solid pile of brickwork varying from two to eight feet in height, and containing in a recess within it the print of a foot revered as the *charan* (or last footmark upon earth) of the Tirthankara whose name is engraved beneath. The inscriptions on the *gumtis* bear the name of their founder—Shugal Chand Jagat Seth, and the date 1825 Sambat *i.e.*, 1768 A. D. The remains of votive offerings,

rice and flowers strew the floor of the shrines and the saffron marks show up in bright round spots on the black marble feet. At last the pilgrimage is over and with one more look towards the Sacred Temple that few of them will ever see again the stream of pilgrims begins the downward path. The never-to-be-forgotten visit to the home of the saints is over and the worshippers merge again in the common daily round of life below.

After passing the night in the Bungalow we began the descent in the morning. The descent was as easy as the ascent was laborious. It was a delightful walk and was followed by the no less delightful drive in the *poosh poosh* through the undulating fairy land that intervenes between Madhuban and Giridih. It was five in the afternoon when we reached Giridih and the blue heights of Parasnath were growing fainter and fainter with the waning light and fast receding into the realms of dreamland and reverie. We could hardly collect the manifold impressions that we had received during the space of 48 hours—the picturesque charms of the way to Madhuban, the solitary grandeur of the ascending heights with the Mandir on the top touching the skies, the heroic fortitude and devotion of the pilgrims from distant lands toiling up and along the ridges, and, above all, the undaunted heroism of the lofty souls that had chosen this solitary height far removed from the habitation of man and infested with savage beasts of prey as the fit place for their contemplation—when we had to enter the matter-of-fact world again and to make arrangements for the journey to Calcutta.

Telugu Ballads and the Songs of the Southern Mountaineers.

Of the folk-songs in the Telugu tongue there are at least two varieties —the one didactic and religious in its scope, the other wholly secular. To the former class belongs the collection of popular aphorisms on religious and moral subjects by the poet Vemana. His writings are all marked by the same anti-ceremonial tone which characterises the Tamil Sittar school of poetry. To the other class belong the rude snatches of song sung by the ploughman to his team or by the carter as he sits between

his bullocks. These are the composition of rural bards to be gathered by the roadside. Some of them are tales in verse celebrating warlike deeds, while others are simple love-songs. One of these ballads is a modern composition sung by the family minstrel of a Poligar, or petty chieftain. The forts of the Poligar are now crumbling ruins, and their descendants have sunk upon the dead level of straggling farmers; but their stories live in the ballads that the family minstrel once sang at the little court, and which now linger in the memories of a whole countryside. The minstrel tells us nothing of the hero's parentage except his mother's name, Saramma, but plunges *in medias res* at once with a kind of warcry of the hero—

"I come, it is I, the mighty Papadu!"

Then comes a description of his leave-taking in which he tells his mother his ambition and his aims:—

"Then to his mother quick he hied,
And lowly bent him by her side:
Mother! to fix and drive the share,
The filthy household pot to bear,
Are not for me. My arm shall fall
Upon Golkonda's castle wall:
I'll scorn the lord of Delhi's might;
To me shall Bandar yield this night;
Before Kurnool I then will stand.
And with gold jewels deck this hand.
Let not my followers miss the prize,
That fortune holds before their eyes!'"

Having thus announced his proposed expedition, Papadu proceeds to prepare for the war-path by arming himself with a wonderful assortment of swords and daggers, each of which is described in full detail. This being done, the hero appears in full armour, and one verse celebrates the terror that his noble presence inspired:—

"Within its form low crouched the hare;
Trembled the deer to leave their lair;
The tender babes refused the breast;
The fox and lion slunk to rest."

Thus the bard goes on to relate the adventures of the hero in endless detail through a long course of action and description.

Here is another specimen of Telugu ballad poetry which deals with the theme of love :—

He.
O maiden, fair maiden,
Come tell in my ear
What village you dwell in,
The name that you bear.
And maiden, dear maiden,
I pray tell me true,
For maiden, fair maiden,
I would fain follow you.
She.
Why ask me my village?
Why ask me my name?
He.
O maiden, fair maiden,
Take heed what I tell:
Gudibanda the name is
Of the place where I dwell.
Penu Konda's high fortress,
Palkonda the fair;
'Tis there I await you,
Oh come to me there.
Sanugonda, Lepakshi,
Peddapalem the steep,
Bukkarayadu's city
Where the waters lie deep;
Lalanka the lonely,
Narasápuram's grove:
All these are my dwellings!
My maiden, my love!"

The measure of this ballad is of the simplest, but not without a rude melody of its own.

V. Coorgi and Badaga Songs.

Having thus taken a survey of the popular poetry of the principal cultivated tongues of Southern India* we proceed to take a glimpse of the rude minstrelsy of the Badaga and Coorgi mountaineers. In the cluster of hills where the Eastern and Western Ghats meet, are embosomed many charming valleys. These hills and green plateaux are the home of several mountain tribes of whom the Coorgis are the highest and the Kotahs the lowest. Below the lowest are the Todas and above the basest are the Badagas. They all speak varieties of ancient Canarese. They are a musical race. Each man has his pipe—always ready to sing; at birth, marriage or death. But it is not only on such occasions that they sing. The belated traveller along hillside tracks will often hear the distant chant, the loud and sudden chorus and then again the floating strain of the single singer, borne gently and like the reflex of some distant wave on the wings of the cool night breeze. Such echoes tell of Badaga merriment and remind the man who is not ignorant of the brother-men who dwell around him, that

* See the articles "Singers of the South" and "Tamil Songs and Popular Poetry" in the November (1906) number of the magazine.

at the moment a whole village full of folk are gathered round some merry stone, listening to and then joining in the song of a rustic Homer or Badaga bard, who, neither "mute nor inglorious," leads the resounding melody. Men, women and children are there. Ever as they sing some man or maiden springs to the front and dances to the song, light and agile as a deer or, better still, a mountaineer, such as they are. Thus with song and dance the evening glides away. The Badaga songs are generally stories in poetry or funeral or marriage songs and a strong religious and moral thread runs through most of them. The Coorg songs are of the same character as the Badaga ones but their special feature is a patriotic sense of pride in the beauty and prosperity of their mountain homes, as the following extracts will show:—

"Nothing higher can be seen
Though one look through all the earth,
Than the Mahameru hill
Brighest 'mong the flower trees
Is the brilliant Sampige.
So in all the fertile earth
Coorg a necklace is of gold."
"Like the star-besprinkled heaven
Are the happy Kurgi homes
On the bosom of our land.
Blooming children fill each house
Like a garth of richest flowers.
Like the royal Sampige
Are our tall and stately men.
Strings of choicest purest pearls,
Beauteous as the forest flowers,
Are our wives and little ones.
Prospterous and well they live,
Jasmine has no sweeter smell
E'en our cattle multiply
Many as the jungle race.
As the Cauvery river sand
So our rice and wealth increase
None doth suffer in this land
Either want or grievous pain.
All are happy, all are rich."

Manufacture of Pencils.

(By an Indian Student in Japan.)

The invention of the pencil has caused one of the most important and interesting peaceful revolutions in the industrial life of the world. We can scarcely conceive now-a-days how so many centuries passed without this useful writing instrument. If we had suddenly to do without it, we should be most seriously hindered in our scientific, artistic, industrial and commercial activity, for the pencil not only serves us for writing purposes, but has also become in many ways indispensable for our pursuits in connection with science and art.

The mannfacture of pencils in England and other western countries in the sixteenth century was carried on in a very crude manner. The pencil lead was made into sticks and then set into wood. It remained in this primitive stage for upward of a hundred years. Before entering into the complicated processes of the manufacture of pencils since adopted I shall write something about pencil lead (Graphite).

Pencil lead (Graphite) is an allotrope of carbon. It is plentifully found in nature. It is found in large quantities in Siberia, Ceylon and various parts of India. In England the chief source of graphite had been the mines at Borrowdale, in Cumberland. After a time the mine became exhausted or nearly so. The famous Cumberland graphite is therefore now a thing of the past. Graphite is a soft, shiny, greyish black substance, which is smooth and soapy to the touch. It is employed for the manufacture of ordinary lead pencils, for on account of its softness it leaves a black mark upon paper when drawn across it. The name "Graphite" is given to this subtance on account of its use for this purpose. It was formerly supposed that this material contained lead; hence the names black lead and plumbago. But there is no lead in its composition. During the sixteenth century pencils were made with lead sticks only.

Modern Developments and the Introduction of the Mixing of Clay.

It was only in the year 1795 that the idea of mixing Graphite powder with clay in ordinary cold water was conceived. This method at once revolutionized pencil making and gave to it an impetus resulting in

the most brilliant progress of which amongst others, the Nurembergers in Germany most successfully availed themselves. The new mass was very soft and elastic, so that it could easily be formed into any shape. The pencils by the new process could at once be made into the right shape as required and had only to be tried and hardened afterwards. There was also this further advantage, that by making the addition of clay larger or smaller the hardness or softness of the pencils could be most accurately regulated; for the softer pencils the smallest possible amount of clay is used, but for the harder pencils the proportion of clay is increased according to the degree of hardness required. The present process of manufacture is closely connected with the three materials, "Graphite," "Clay" and "Wood." The value of the Graphite consists in its grain and composition. Many kinds of graphite are now supplied by Bohemia, Bavaria, Spain, Mexico, Ceylon, Siberia, and North America. Bohemia furnishes by far the largest quantity and supplies about 95 per cent of all. The graphite of Ceylon is very pure and excellent for making melting pots, but pencil-makers require the finest grained quality and therefore prefer the Bohemian. Now with this small introduction I shall begin to explain the processes of the manufacture. My best attention will be given to make the description as simple and clear as possible. I shall with pleasure try to explain any difficult point or give any information regarding the starting of pencil factories and its requisites by post, if any one writes to me.

The Manufacturing Processes

May be divided into the following stages :—

(1) Washing the graphite and clay.

(2) Drying the graphite and clay.

(3) Grinding the graphite and clay.

(4) Mixing the graphite and clay. :—

(*a*) By a large wooden hammer

(*b*) By a roller machine.

(5) Forming candles by a pressing machine.

(6) Drawing out the doughy cakes in a pliable threadlike state by another special machine.

(7) Firing the threads.

(8) Cutting the wood boards.

(9) Boiling, washing and drying the boards.

(10) Cutting the boards into small pieces of pencil length and half the thickness of a pencil.

(11) Grooving the pieces to receive the leads.

(12) Inserting the leads into the grooves.

(13) Glueing the pieces together, each piece making half the section of a pencil.

(14) Passing the glued hexagonal shaped pencil through the rounding machine.

(15) Varnishing the pencils.

(16) Polishing the pencils.

(17) Stamping the pencils.

The final stage renders the pencils finished ready for tying, wrapping and boxing for sale.

In the manufacture of lead pencils it will readily be understood that the most important fact is the method of treating that part of the instrument which has to be responsible for the working afterwards either for drawing or writing purposes. This brings us therefore to the treatment of the graphite, and the first process to which the graphite is subjected is the washing. Even the refined quality brought into the market contains many substances which have to be eliminated. Now comes the method by which these foreign substances are to be eliminated. Chemical means have often been tried, but pencil-makers find the washing process most successful. It is done by means of a number of vats each with a jet near the middle furnished with a stop-cock ; a dozen, for instance, which are each a couple of feet lower than the other. The crude black lead or graphite is first mixed with ordinary pure cold water, in the wooden vat which is placed in the uppermost place, where it is stirred with a wooden handle and left to settle and stirred and settled again over and over. After repeating this process for a few minutes in the first vat the mixture is left to settle, the heavier parts go to the bottom, the finer mixture is let flow through the opening into the second vat. The first vat is again filled with water and the heavy deposit is again stirred and mixed with the water. The fine mixture now in the second vat is also stirred several times and then left to settle, a heavy deposit will also be found at the bottom of the second vat and the finer mixture is passed to the third vat, where the same process is repeated until the last vat contains the purest mass. This pure graphite is then filtered, dried and formed into cakes. When this is done about one-fourth of the original quantity of the gra-

phite has usually been rejected as grit, earth, etc., the remainder having the appearance of a very choice article of glossy black mud. The clay is also subjected exactly to the same process. Therefore no separate description for the method of clay washing is given here The next step is the mixing. The graphite and clay cakes are weighed in certain proportions and powdered together. Then they are mixed with a little quantity of borax solution The mixing should be very carefully done. For the best pencils, the graphite and clay are ground not less than fifty times at least in the roller machine. First the graphite and clay in required proportions are hammered in a wooden vessel and a quantity of borax in solution with a little quantity of hot water is mixed. After mixing the above in the roller machine the mixture is turned into small candleshaped pieces by a specially constructed machine, and from these candles the graphite sticks of a little more than double the pencil length are drawn by the help of another special machine. These sticks are next cut into exact pencil lengths. The sticks in this state when dry are very brittle and can only be made suitable for writing by burning or heating. This burning process is the most important and essential part of the whole process. The quality and durability of the pencil depend much upon the burning of the sticks. A specially constructed furnace is necessary for the burning. When this process is over; the sticks have become cold and have acquired the necessary quality and only remain to be inserted into wood boards with grooves to receive them in order to finish pencil making.

Now for the wood. I don't know what kinds of wood available in India will be most suitable for the manufacture of pencils The wood generally used by the pencil manufacturers is cedar, the botanical name of which is "Juniperas Verginiana" and is different from other cedar species. However the following description of the essential qualities necessary will help us in selecting the wood. The wood should not be damaged by sap, snakes, fissure and decay; it should not be knotty, porous, fibrous and hard to cut and difficult to polish; its fibres should be straight and not slanting or cross. The logs of wood having been hoisted up to the works and washed by cold water and brushed two or three times are cut by the sawmill into boards of pencil length of a width of four to six pencils, and the thickness of a little less than that of a pencil, the height of the logs being the width of the boards. These boards have to be polished, freed from resin, boiled, washed and slowly dried. Then these boards are cut into pieces of pencil width and burnt a little in a special furnace after which they are placed into the grooving machine. Each pencil has two halves and in order to hold the graphite, the groove must correspond to exactly half the thickness of the pencil lead. Now one-half of the board with the groove is slightly coated with glue and the lead is placed into the groove, the other corresponding board is put upon the glued piece and then placed into press, till the glue is quite dry. Then they go to the rounding machine, and next to the polishing machine. After polishing they are varnished red, brown, black, etc; the ends of the pencil are next cleaned and cut to the right length on a specially constructed measuring table. Then they go to the

stamping department and receive gold, silver or aluminium stamps. The packing into dozens and of so many dozens into a box is the last step in the manufacture of pencils.

Coloured Pencils.

I have given a brief account of the manufacture of pencils so far as is possible with my knoweldge as an Indian student in Japan learning the art of pencil manufacture. I shall finish my article with a few words on coloured pencils and the proportions of the materials for the different sorts of pencils.

For the black lead pencils graphite, clay and borax are used in the following proportions :—

Pure washed graphite 16 lbs. Pure washed slaked clay 6 lbs., 11 oz. Borax with 2 lbs. of water	Soft pencils.
Pure washed graphite 16 lbs. Pure washed slaked clay 8½ lbs., 12 oz. Borax with 2 lbs. of water	Middling pencils.
Pure washed graphite 16 lbs. Pure washed slaked clay 10 lb., 1 lb. Borax with 2 lbs. of water	Hard pencils.

It should be remembered, as has already been stated, that the quantity of clay is to be increased, in proportion to the hardness required for the pencil. Now with about 2 lbs. of water boil the above quantity of Borax and then mix the graphite and clay in the stated proportion, in a hollow wooden trough with the help of the solution, and then mix the whole substance in the roller machine and the processes by which to finish the pencils have already been stated.

For the colored pencils graphite is not used. Clay, aniline colour, wax and a sticky substance, either glue or a solution of flour with water are required. The sticks of the coloured pencils require no burning. The following few lines giving the proportion for red pencils will surely be sufficient to give an idea of how coloured pencils are prepared.

Pure washed slaked clay—6 lbs.
Wax—1½ lb.
Good red colouring—1 lb.
Glue—4 oz.

Over a small furnace place an iron pan, melt the wax in it and then put in the clay and colouring, mix them as far as possible with wooden handles. The glue to be mixed should be thoroughly washed and softened. The whole mixture is then put in the roller machine and mixed at least eight times. Dry the mixture in open air for a day, turn them into sticks and set in the grooves.

In the same proportion, by only changing the aniline colour, coloured pencils of every sort can be made.

I shall think myself amply rewarded if these lines help any one in any way. Any information regarding the manufacture of pencils will be most carefully and gladly supplied by me.

J. C. Das.

Majimacho, Yanaka.
Shitayaku, Tokyo, Japan.

The Mysore Gold Mines.

The most remarkable industrial development of late years in Mysore has been in connection with gold mining. This state is now the principal gold-producing country in India, the output for 1894 being valued at 14¼ million rupees against only Rs. 86352 from other parts. Mysore has thus acquired a definite place among the gold-fields of the world, as will appear from a comparison with the values of the output in the principal gold-producing countries in 1895 given below :—United States, £9,348,000 ; Australasia, £9,167,000 ; Transvaal, £8,896,000 ; Russia, £7,081,000 ; Mexico, £1,167,000.

The main source of the metal at present is the Kolar gold-fields, situated to the east of a low ridge in the Bowring-pet Taluk. Remains of old workings were known to exist for a long time but nothing has been found in the mines to show at what period they were excavated or why they were abandoned. But it was not till 1873 that any special attention was directed to them. In that year Mr. M. F. Lavalle, a resident in Bangalore, retired from the army, with some knowledge of geology, applied to the Government for the exclusive privilege of mining in the Kolar District, his thoughts being principally directed to the possibility of finding coal. His request was granted on certain terms, one of which was that a royalty of 10 p. c. on the net sale proceeds of all ores, coals, etc., and of 20 p. c. on that of precious stones, to be paid to the Mysore Government. On these conditions Mr. Lavalle commenced operations by sinking a shaft in 1875 near Urigam. But finding that large capital would be required for carrying out the work, he next year, with the approval of Government, transferred all his rights and concessions to Colonel Beresford. This officer, with some friends among racing men, formed a Syndicate known as the Kolar Concessionaires, who took up the matter in earnest. Certain modifications were made, on their representations, in the terms of the concession.

By 1881 the Concessionaires had secured the valuable aid of Messrs. John Taylor and Sons, a firm of mining engineers in London. A general rush was made for gold, and rules for mining leases in other parts were drawn up on similar terms, with the addition (in order to discourage mere speculators) that a deposit of Rs. 1000 was to be paid for every square mile applied for. In 1886, finding that the Kolar Concessionaires were realising vast sums by sale of land containing gold, a fine of one-tenth of the consideration for every assignment of a lease was levied by Government. The only other, besides the Kolar gold-field, where work was being carried on at this period, was the Honnali gold-field.

The Government considered it necessary now to have the country generally surveyed with reference to auriferous tracts. Mr. Lavalle, with an assistant, accordingly made a rough survey, which was then gone over by Mr. Bruce Foote, of the Geological Survey of India, and duly mapped out. On the information thus obtained it was resolved to modify the existing rules, by pro-

viding for the grant of prospecting licenses, and by reserving to Government the right to limit the total area to be leased for the time being, and to dispose of mining leases for such area by public competition.

Under these conditions, up to 1891, about 97 square miles in all had been leased out for gold-mining, the land being situated in every district except Bangalore, which is not within the arriferous band. The Honnali gold-field has ceased to work for some time, great difficulty having arisen in controling the water in the mines. The Harnhalli gold mines made a beginning, but are now at a standstill. The Holgere mines were also started. The principal mines at the present time at work, in addition to the Kolar mines, are those at Kempinkote, of which high expectations have been formed. At the end of 1894 a regular Geological Department was established under Mr. Bruce Foote, for the examination and record of mineral resources of the state and a number of apprentice geologists are under training for employment in the Province.

From its nature there is a great element of risk and uncertainty inherent in gold-mining, and the success of even the Kolar gold-mines was for a considerable time far from assured ; in fact, they were on the verge of extinction. It was in February 1881 that Captain B. D. Plummer, a miner of great experience, commenced operations there. These were continued till 1883, when work was stopped for want of funds. The shareholders had not the courage to venture more on the concern in spite of Captain Plummer's strong encouragements. A balance of only £13,000 remained and it was a question whether to divide it amongst the shareholders or to risk it on the mine. The strong advice of Mr. John Taylor prevailed, and Captain Plummer was sent out in December 1883, to do the best he could with the amount available. There were probably not half-a-dozen persons at that time who retained any faith in the future of Indian gold-mining and he was considered to be engaged in a lost cause. At last the champion lode was discovered by him, and by 1885 the success of the Kolar gold-field had been established. The £1 shares of the Mysore mine, which had been as low as 10*d*. were soon quoted at £7. 10*s*. It paid next year a royalty of Rs. 33,368 to Government, the first sum in a since ever-increasing item of revenue that in 1895 had risen to Rs. 733,527. The whole field was now roused into activity. In 1895 there were thirteen Companies at work, representing a capital of £3,500,000 with a labour population, including women and children of 400 Europeans and 11,700 Indians. The annual payments on the spot in wages and otherwise exceed 60 lakhs of rupees. In what was a desolate waste, a large and flourishing town has sprung up, provided with most of the conveniences and institutions of modern life. A branch railway, ten miles in length, was opened in 1893, running through most of the mining properties, and carrying timber, coal and machinery. The total output of gold in 1894-95 was 1,056,941 oz. valued at about 14½ million rupees against 16,325 oz. valued at Rs. 888,606 in 1886. The Royalty etc. paid to Government in 1894 was Rs. 733,527 and the amount paid in Dividends was £358,375. These figures show the magnitude of the interests created.

But although the country has naturally benefited greatly therereby the principal trasactions are pretty much confined to England, where all the capital was raised and where all the gold goes. The dealings in shares take place entirely on the London Stock Exchange, and but an insignificant amount is held in this country, none of it probably by Indians, except what shares the Mysore Government hold. The Captains and other officers are English, but the labour employed, as far as Europeans are concerned, consists principally of Italian miners, and the native miners were at one time Moplahs from the Western coast, but this is not now the case.

Question.

How can Indian students increase their love for their country?

Answer.

(*a*) By increasing their stock of knowledge of India and Indians.
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) By helping the cause of education on national lines.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो, योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I: INDIANA.

The Indigenous System of Vernacular Education in Southern India.

Among the institutions that have been disappearing from our land with the advent of British administration in our midst, one of the most important is the indigenous *pathsala* (पाठशाला) system of vernacular education. The *pathsalas* or Primary Schools that are organised by the Government at present are very different from their old indigenous prototypes. But before we congratulate ourselves on the changes that have been introduced it is necessary that we should have a fair idea of some of the more characteristic features of the old system. In a former number we described the old system as it existed in Bengal before there was any Government interference. We here propose to give an idea of the old system as it was, and still is in some places, in the Madras Presidency.

Every village has its school and a large village will have several. There are no special school buildings, no infant galleries, no great blackboard, and no dominies' desk. No: the most convenient and airy *pyall* or veranda is chosen. Usually it is the headman who lends his pyall for the purpose, for the headman's house ought to be the best in the village. In the northern Telugu districts each village has a *kotham* or meeting-place in a central spot. In that case the school meets there under the pagoda(*mantapam* or even in a thatched shed. But in the Tamil country the school is held in the pyall. There is no apparatus beyond the sandy ground, certain small black-boards, and some *kajan* leaves. Discipline is maintained by a constant use of the cane, and punishments are sometimes very severe.

Only four subjects are taught in a pyall school—Reading, Writing, Arithmetic and Memoriter work in the high dialect and Sanskrit. Taking the first named subject it must be noted that all the text-books are in the high dialect and that ordinary modern Tamil is not taught at all. The books used in almost every Tamil School are—the *Kural* of Tiruballuva; *Atti Sudi* of Auvai, *Panchatantra*, and the *Ramayan* of Kamba. The grammatical portion of the study is drawn from the Nannul and the Nighantu. In Telugu schools the list is different and includes —*Sabhaparva*; *Saptamaskanda*; *Shumatisataka*; *Nalopakhyanam.* There is no grammatical instruction in Telugu schools. Some of the books are printed and these are bought by the students if the price is small. Otherwise the teacher alone has the book and from that he daily copies on *kajan* the portion required for the next day's work. When the pupil becomes pretty dexterous in writing with his finger on sand, he has then the privilege of writing with an iron style on kajan leaves, or with a reed on paper or with a kind of pencil on the *balaka*, *hulligi* or *kadala* which answer the purpose of slates. The *balaka* or *hulligi* as it is called in Canarese is an oblong board about a foot in width and three feet in length. This board when planed smooth has only to be smeared with a little rice and pulverised charcoal and it is then fit for use. The *kadala* is most common in Telugu districts. It is made of cloth first stiffened with ricewater, doubled into folds resembling a book and then covered with a composition of charcoal and several gums. The writing on either of these may be effaced by a wet cloth.

Each school day after two o'clock the pupil copies the morrow's lesson from the teacher's kajan on to the palaka or portable black

board which the parent must provide for his son and which has to be blacked by the pupil as often as is required, usually three or four times a day. The pencil used is made of soft gypsum. Having copied his lesson the pupil carries it first to his master who hears him read it three or four times, making the necessary corrections both in writing and verbal delivery. The *palaka* is then carried home, its contents learnt by heart and next morning the lesson must be repeated from memory to the teacher. This exercise is a very profitable one as it teaches how to write and how to read, improves the memory and stores it with the best literature of past ages. To deliver the lesson the boys go one at a time to the teacher, hold the *palaka* before them with its front to the teacher and its back to themselves, thus by one act refreshing the teacher's memory, proving their own, and preventing fraud.

In this way every pupil obtains a thorough knowledge of 4 or 5 of the great classics of the language, and becomes perfectly able to read his vernacular. It is not very certain that any other system will produce much better results except in the points about to be considered. In one respect the system is better than that adopted in European schools for the poor. The classic books thus mastered are also the moral law of the nation and exhibit a system of ethics of the highest character. There is no western book except the Bible which can compare with the Kural, Auvai and most of the other books so employed. In fact all observers are agreed that the *Kural* forms the real moral code of the country.

The main evils are two: (1) the books read are all in the high dialect different both in collocation and form of words from the language of common life, of the vernacular journals, and modern translations. A great deal of time is thus lost, for in studying the Kural more time is given to the commentary than the text because without the former the latter is obscure. (2) The system almost precludes simultaneous or class teaching—a necessary element of rapid progress. But the individual teaching now given effectully prevents that residuum of confirmed idlers and therefore ignorant dullards which is the one drawback of the system of class teaching in ordinary hands. The pyall mode turns out every pupil a fair scholar though at a great waste of labour. The class system ensures a much higher average but permits confirmed dullards.

Writing is taught in the very best possible mode—in conjunction

with the reading lesson. The pupil begins his writing lessons when he commences to learn his alphabet. He is spared the drudgery of the system that custom makes necessary in every English school—the weeks of dreary labour on unmeaning strokes, pot-hooks and hangers. His first lesson is a complete letter and thus he can feel that every day he makes real and useful progress.

The alphabet is almost everywhere written with the finger on the sanded ground. All future writing is done either in the mode described above—writing the morrow's lesson on the *palaka* or subsequently with the style on the *kajan* and in the more respectable schools with an English pen or paper. Besides these the Pyall schools supply a sort of information which ryots and villagers who think at all about learning to read and write, cannot and will not do without. They learn there the system of banya's accounts or that of agriculturists. They learn forms of notes of hand, quittances, leases, agreements and all such forms as are in constant use with them. All these forms are taught by the teacher *from memory* as well as complimentary forms of address. On these acquirements the agricultural population set a great value. In addition to the regular teaching thus referred to, it is common in Madras for the teacher to borrow from his friends all the up-country letters he can hear of. These are carried to the school, read, copied, studied and explained.

But the Pyall school is an important item not only in education but in the social and religious life of the people, and it will be our business now to detail the part played by them in this wider sphere. We must remember that there are two classes of pyall schools—those for the well-to-do classes and those for the poor. We will suppose the son of a respectable good caste writer to be sent for the first time to the nearest Pyall school, the teacher of which will almost certainly be a Brahmin. A lucky day must first be chosen and then the teacher comes to the new pupil's house together with all his scholars. Before the boy is handed over to the master, *puja* to Ganapati or Ganesa is performed by the family *purohit* and then to Sarasvati, the goddess of learning in the presence of the lad's father and male relations. Their presents are distributed to Brahmans and fruits, sugar etc. to everybody present. The school-master is placed sitting in a conspicuous part of the room and then is presented with flowers, sandal, fruits and a pair of cloths The teacher then puts the cloths on, seats himself by the side of the proposed scholar, causes him to repeat a prayer

to Ganesa, asking for wisdom, and that his course of study may be fortunate and successful, and makes him repeat the whole of the alphabet three times. Next a flat vessel containing dry rice is brought in and the teacher guides the finger of the pupil, so that he may write in the loose rice the names of the deity they serve, whether Vishnu or Siva. Then the ceremony concludes. All the school-boys are presented with beaten rice and sugar ; the senior boy who acts as the teacher's assistant receiving also a few pice. Now the boy proceeds in procession to the school where he is again made to repeat the alphabet three times. The procession then returns to his home and they disperse for the day. The sum to be paid as the monthly fee varies with the means of the parent, but never exceeds eight annas a month. The teacher receives presents at certain festivals throughout the year, especially at Pongal and Dussera At every major feast he receives half a measure of rice, curry-stuff etc. Besides these he gets certain small presents on every fifteenth day and on every Saturday.

The ceremonial at the Dusserah feast deserves particular attention. A month or two before the feast begins a number of songs are committed to memory by the pupils and in some schools they are taught to dance the *kolattam*. The lads draw up in a double line with painted sticks in their hands, and commence singing keeping time by beating the sticks. As they strike and sing they advance in a sort of dance. All this is taught by the teacher in the school house. On the day of the feast the lads dress themselves in their best, holding in their hands paper spears and daggers, painted staves etc., and go in procession to the houses of the pupils and their well-to-do friends and relatives. They sing and dance in the house, and the head of the house is expected to give the teacher a handsome present and bestow sweetmeats upon the boys. The ritual is the same in schools for the poor, but there the gains of the master are less in amount. The pupils here make a small monthly payment of one or two annas and a tiny present every fourteenth day. Combining all sources of income the teacher of a respectable pyall school with about 25 pupils will receive from 15 to 25 rupees per mensem while his fellow-labourer in a 'poor locality' will not receive more than 5 to 10 rupees.

In Musalman schools no monthly fee is charged and the teacher is entirely dependent on presents. Thus, whenever a new chapter of the Koran is commenced, the pupils should give from 4 as. to Rs. 4 according to the wealth of the family. At the commencement of every festival

as the Muharram, Shab-i-barat, Ramazan, Bakri'Id etc. the teacher also receives presents—not more than 4 as. There is a small present of 2 pies on every Saturday. When the Koran is finished the teacher receives a handsome gift according to the means of the parent, including generally a pair of new cloths, shawls or a silk cloak. The gift of a shawl or cloak is supposed to express deeper honour or greater thanks than a mere money present, as it especially denotes that the donee is a person of high respectability or learning. Beyond all this the father of each child must send with him as large an entrance donation as his circumstances permit, together with a present of sweetmeats to be distributed among the schoolboys. It is the teacher's duty also to perform all religious ceremonies in the houses of those who entrust their children to his care, and for each of these he receives a certain present of money, cloths or food. It is evident therefore that the teacher must be a highly respectable person and none but really learned men of good descent are permitted to set up as teachers. Their gains correspond with their position and are considerable for so poor a community, varying usually between Rs. 15 and Rs. 30 per mensem.

A Scene of Historic Memories : Sringeri and Sankaracharya.

Few spots in the wild and romantic regions of Western Mysore, which contains the sources of the Pampa (पम्पा) or Tungabhådra, the scene of memorable transactions recorded in the Ramayana, are without a story connecting them with one or other of the heroes of the great Indian epics. There is the Sakunagiri, a lofty hill, whence Hanuman obtained the omens (*sakuna*) which guided him to the spot where the medicinal plant Sanjivâni grew, that was used to revive Lakshman from the swoon into which he fell on being wounded by Ravana. Then comes Hiremagalur which is said to be the scene of the celebrated *sarpayaga* (सर्पयाग) or serpent sacrifice, celebrated by Janamejey Raja in revenge for the death of his father Parikshit by the bite of a serpent. Copper-plate inscriptions are still extant professing to record grants made by Janmejaya to the Brahmans who took part in the *Sarpa-yaga*, and a singular stone pillar is shown as the *yupa-stambha* (यूपस्तम्भ) or sacrificial post that was used on the occasion. There again is the ancient capital Sakkarepatna whose most celebrated king appears to

have been Rukmangada, mentioned in the Mahabharat. There are many other places in the district said to have been visited by Parasu Ráma, by Ráma and by Arjuna But Sringeri, the chief seat of Saiva Brahmanism, takes precedence of all other places in its claims to antiquity and historic fame. Its associations date from the period of the Rámáyana, but it derives its greatness more from being connected with the life and work of the great Sankaracharya.

The name of the place is properly Rishya-Sringa-giri. Here was the hermitage of Vibhándaka, and here the birth-place of his son Rishyasringa, a sage adorned with horns, who plays an important part in the opening scenes of the Ramayana. He grew up in the wilderness never having seen or heard of a woman. At that time the kingdom of Anga was suffering from a great dearth, and the King Lomapáda was informed by his spiritual advisers that the only remedy lay in bringing thither the immaculate Rishyasringa. This, therefore, was resolved upon, and the princess Santa to become his bride. In order to entice the young saint from his hermitage a bevy of fair damsels was despatched. They are said to have made their last halt at Nárve, a few miles from Sringeri, before essaying the power of their charms. Allurements, which even the most wary can rarely withstand, soon worked their effect on the unsophisticated youth. His curiosity being strongly excited to see more of these beautiful and gentle creatures so new to him, he was led away and conveyed to Anga. He afterwards became the priest of King Daşaratha, and performed the sacrifice which resulted in the birth of Rama.

In subsequent times the great Saiva reformer Sankaráchárya settled here, as directed by the image of Sárad-amma or Sarasvati, which he had brought from Kashmir; and founded the spiritual throne which has been occupied down to the present day by an apostolical succssion of *Swamis*. There he remained, and ended his days, twelve years afterwards, at the age, it is said, of thirty-two.* Born in 737 A. D. in the family of a Malabari Brahman in the north of Travancore, he was consecrated as a *sannyasi* (सन्यासी) at the age of eight, and his life was spent in controversy with the professors of various religious sects, whom he successfully refuted, as recorded in the *Sankara Vijaya* and

* Some say that he died at Kedarnath in the Himalayas. But it will be seen that he apparently died at Sringeri. The succession of gurus at Sringeri is traced from him directly and a small temple is there shown as the place where he disappeared from life. It contains a statue of him, seated after the manner of Buddhist and Jain images.

several other similar extant works. In the course of his wanderings he had visited the greater part of India, eventually going as far as mount Kailása. He had set up a *linga* at Kedarnath in the Himalayas whence he had travelled over Ayodhya, Gaya, Jagannath and other important places. The story of Sankarácharya's religious conquests and revival of Siva worship, his opposition to the Buddhists and Jains, his destruction of their literature, and his polemical victories in all parts of India are matters of history.

Sringeri consists of a long street, with a loop on one side, encircling a small hill, Sringagiri, on which stands a temple of Mallikarjuna. There are said to be 120 temples in the place, one being a Jain basti. * Many Brahman houses have a temple in the yard behind, of which the resident Brahman is the officiant. At the head of the street is the *matha* of the guru, within which is the temple of Sárad-amma or Sarasvati (सरस्वती) whose image is said to be of pure gold. At the side of the matha is the temple of Vidyasankara (विद्याशङ्कर) an ornamental building of the Chalukyan style, on a raised terrace. Round the outer wall are sculptured images of various Gods. At an angle on the right of the front entrance is a statue of Vyása, wearing a conical cap, the sacred thread and a *dhotra* (धोत्र) ; his right hand in the position called *abhaya hasta* (अभयहस्त). He is imparting instruction to Sankaracharya, whose statue, through the indentation of the plan, is at right angles to him. Sankara has a palmyra leaf book in his left hand. These two figures, being constantly anointed with oil, are quite black. Towards Vidyáratnapur on the bank of the Tunga, is a small temple with an image of Sankrácharya seated as a *yati* (यति). This is where he is said to have disappeared from life.

Several large festivals occur during the year, the principal being the *Navaratri Mahotsava* (नवरात्रि महोत्सव ; celebrated for 15 days in Aswin, (आश्विन) when 10000 people attend. The other festivals are the *Bettala Mallikarjuna Devara rathotsava* (रथोत्सव) or the car-festival of Mallikarjuna held for a week in Magh (माघ) and attended by about 4000 people, and the *Kartika Dipotsava* (कार्त्तिक दीपोत्सव) held on the full moon-day of Kártika (कार्त्तिक) and attended by 3000 people. On these occasions all classes are not only fed at the expense of the

* There is a good deal of toleration in religious matters in these parts, such as prevailed in the old times before sectarian prejudice became so bitter. Thus, the Lingayits are reconciled by being allowed to blow their conchshells in the processions at Sringeri. Jain inscriptions (as at Kalhasti) begin with the usual verse in praise of Siva. A Jain temple at Horanad is served by a Havika Brahman.

matha, but cloths and bodices are distributed to the women, and pieces of money to the men. The fishes in the river are sacred and daily fed at certain pools.

The Sringeri Swámi or head of the matha or monastery at Sringeri, the principal one established by Sankaracharya, is styled the *Jagatguru* (जगद्गुरु), the priest of the world, and is possessed of extensive authority and influence. The *matha* is situated on the left bank of the Tunga, in the centre of a fertile tract, with which it was endowed about 400 years ago by the Vijayanagar Kings. The estate yields a revenue of Rs. 50,000 a year, and a further sum of Rs. 10,000 a year is received from the Mysore State. But the expenses connected with the feeding of Brahmans, and the distribution of food and clothing on festival days to all comers of both sexes, exceed the income, and the Guru is constantly engaged in long and protracted tours through various parts for the purpose of receiving contributions from his disciples. He wears a tiara or headdress, covered with pearls and jewels said to have been given to him by the Peshwa of Poona, and a handsome necklace of pearls. His sandals are covered with silver. But he is an ascetic and a celibate, and in diet very abstemious. He is borne along in an *adda palki* or palanquin carried crossways, which prevents anything else passing He is attended by an elephant and escort, and accompanied by a numerous body of Brahmans and disciples.

The Present Condition of Indian Industries.*

(A) Cotton Industries.

The triumph of machinery has been the triumph of our age. The rise of power looms, for instance, has been stealing a march over the handloom-workers, and the numbers employed in cotton weaving in India have declined by 23 per cent. even within the last decade. Even the ginning and pressing of cotton has so extensively participated in the use of improved machinery that its handworkers have dwindled by fully 68 per cent. And yet is this textile industry itself which shows how with intelligent adaptation to the improved methods of art, our Indian industries can compete with the manufactures of Europe. The Bombay mills give daily employment to about 1,70,000 factory operatives, while so many as 30,000 more are maintained by the ginning process. Some forty years ago we had only 13 cotton mills in all India. The number rose to 47 in 1876, to 95 in 1886, to 155 in 1895, and to 203 in 1904. We had less than 300,000 spindles 40 years ago : the number execeded five millions in 1904. These are insignificant figures compared with the huge cotton industry of Lancashire ; but they show that we have made steady progress, and that we may fairly hope to make greater progress in the future if we are true to our aims and our true interests. Our

* Extracts from the Inaugural Address of H. E. the Gaekwar of Baroda at the Second Industrial Conference, Calcutta.

annual produce of yarn is nearly six hundred million lbs. in weight and it is interesting to note that out of this total outturn, about 30 per cent is used mostly by our handloom weavers.

There has been a silent progress in the mill and handloom industries of this country which, next to agriculture, are the largest industries in this land. *New mills have been started in Ahmedabad and Bombay within the last two years largely as a result of the present Swadeshi movement.* In the poor State of Baroda too, this progress is marked. The State mill which was started 20 years ago as an object lesson to the people has now been purchased by a private company, a second mill is about to start work and a third is under construction. The number of ginning factories and other factories using steam, has multiplied all over the State and the number of handlooms has doubled in some towns. *All the coarser counts of yarn in the Indian markets are now mostly of local spinning;* an insignificant fraction alone being imported from abroad. In the case of yarn of higher counts, however, the local manufacture falls much below the supply of the foreign mills. Muslin and finer fabrics can be imported much more cheaply and in a more pleasing variety of design and colour, than can yet be locally produced; and the handlooms of the East, once so far-famed for the *finesse* of their fabrics, have now dwindled into small importance. Prints and *chintz* from France, England and Germany are still extensively imported to meet not only the local demand but also the demand of markets across the Indian Frontier in Persia and Afghanistan.

Thus though there is reason for congratulation in the rise of our textile industries there is still greater reason for continued toil and earnest endeavour. Our cotton mills produced less than 600 million yards of cloth last year, against over 2,000 million yards which we imported from abroad. Here is scope for indefinite expansion. We exported cotton of the value of 213 millions to foreign countries and imported in return for this raw material, cotton manufactures of the value of 390 millions. We are thus producing only a fourth of the mill-made cloth which the nation requires. And we should not rest till we are able to manufacture practically the total supply needed by our countrymen.

(B) Jute and Woollen Industries.

The remarks about the cotton industry apply to some extent to the other industries which require the use of steam. Bengal is known for its jute industry which is increasing year by year; and the number of jute mills has increased from 28 in 1895 to 38 in 1904. Northern India and the Punjab have some six woollen factories, whose produce has increased from 2½ million pounds in weight in 1894 to 3½ million pounds in 1904, and I have every hope that our countrymen who have been so successful in cotton industry will take to jute and woollen industries also.

(C) Silk Industries.

The silk industry is one of the most ancient industries of India, but declined like other ancient industries under the repressive commercial policy of the eighteenth and early nineteenth century. Some faint signs of improvement are, however, visible now. Tasar silk is manufactured in many parts of India, and quantities of it are exported to Europe. In Assam, silk sill continues to be the national dress of women, and each family weaves silk *sarees* for

its own use. In Bengal some improvements have been recently effected by the adoption of scientific methods of testing the seed. In the Punjab the attempt to reintroduce the cultivation of silkworms has not been attended with marked success. In Kashmir the industry is indigenous, and the State is endeavouring to develop it. Much attention is paid to this industry in the advanced and enligtened State of Mysore. And in the state of Baroda I have been endeavouring to spread and develop the industry. The number of the filatures in India in 1904 was only 75 and the number of silk mills was only 11 but much silk is also produced as a cottage industry.

(D) Brass, Copper and Aluminium Industries.

Brass and copper have been used for vessels in India from ancient times, but have been threatened lately by the cheap enamelled iron-ware of Europe. Aluminium is a new industry and we are indebted to Mr. Chatterton of Madras for greatly developing it in India.

(E) Iron and Coal.

Recent Geological surveys and investigations have brought to light the rich ore of iron which was lying concealed so long in Central India; and there is a great scope for the development of the iron industry. Veins of iron ore are believed to exist in several places besides those where they have been yet explored.; and if only a few more enterprising companies, like my friend Mr. Tata's spring up and prospect these mines they have a hopeful future before them. If the quality of the indigenous coal is only improved and the means of communication made more easy and cheap, so as to considerably reduce the cost of transport, it would appear more profitable to smelt our iron in our own furnaces, rather than import large quantities from abroad. There were 89 iron foundries in India in 1904, and it is to be hoped that the number will rapidly increase in the near future.

Bengal is rich in coal fields and out of the 8 millions of tons of coal, worth about 2 crores of rupees, raised in all India in 1904, no less than 7 millions of tons were raised in Bengal. These will seem to you to be large figures, but what are 8 millions of tons compared with the 200 millions tons annually raised in England? Our countrymen are engaged to some extent in coal mining though greatly hampered in the endeavour both by want of capital and want of technical knowledge. The Government of India have granted scholarships to some young Indians to learn practical coal mining in England. The importance of coal consists in this that it makes every other industry possible.

(F) A Review of the Mill Industries.

These are the principal industries of India carried on mainly by steam, and the figures relating to them are given below :—

	1895	1904
Cotton Mills	148	203
Jute Mills	28	38
Woollen Mills	5	6
Cotton ginning, cleaning and press-mills... ...	610	951
Flour Mills	72	42
Rice Mills	87	127
Sugar Factories	247	28
Silk Filatures	89	75

Silk Mills	...	28	11
Tanneries	...	60	35
Oil Mills	...	160	112
Lac Factories	...	138	128
Iron and Brass Foundries	...	64	89
Indigo Factories	...	8225	422

These figures will show you at a glance our present situation in relation to the principal industries carried on by steam in India. In some industries like cotton, we are only at the very threshold of success, and produce only about a fourth of what we ought to produce. In other industries like woollen and jute, we are indebted almost entirely to European capital and enterprise, we ourselves have scarcely made a beginning as yet. In a third class of industries, like sugar and tanneries, we have actually lost ground within the last ten years. While in a fourth class of industries like iron, we are still almost wholly dependent on Europe, the produce of our own foundries scarcely supplying any appreciable proportion of the requirements of India. There is ground for hope but not for joy or elation, there are strong reasons for earnest and continued endeavour in the future to secure that success which we are bound to achieve if we are true to ourselves.

(G) Cottage Industries.

A great deal of attention is naturally paid to the mill industries of India, and to tea, indigo, coffee and other industries in which European capital is largely employed. We know however, that the labourers who can possibly be employed in mills and factories form only an insignificant proportion of the industrial population of India. Very much the larger portion of that industrial population is engaged in indigenous industries carried on in village homes and bazars. *India is, and will always remain, a country of cottage industries.* Where hundreds of thousands can work in mills and factories, millions and tens of millions work in their own huts; and the idea of greatly improving the condition of the labourers of India, merely by adding to mills and factories, is only possible for those who form their opinions six thousand miles away. No, gentlemen, any comprehensive plan of improving the condition of our industrial classes must seek to help the dwellers in cottages. It is the humble weavers in towns and villages, the poor braziers and coppersmiths working in their sheds, the resourceless potters and ironsmiths and carpenters who follow their ancestral vocations in their ancestral homes, who form the main portion of the industrial population and who demand our sympathy and help. It is they (more than the agriculturists, or the mill and factory labourers) that are most impoverished in these days and are the first victims to famines; and if our *Swadeshi* movement has brought some relief to these obscure and unnoticed millions and tens of millions in India, as I have reason to believe it has done to a perceptible extent, if it has created a larger demand for their manufactures, widened the sphere of their labours, and brought some light to their dark and cheerless homes, then the movement, gentlemen, has my cordial sympathy. Help and encourage the large industries, but foster and help also the humbler industries in which tens of millions of village artisans are engaged and the people of India will bless your work.

Difficulties in the way of our Industrial Regeneration and Means to Overcome them.*

(1) Deficiency in Improved Methods and Perfected Machinery.

We have to recover the ground which we have lost during the last two centuries. We in our poverty and ignorance have to compete with some of the richest, best trained, and most skilful nations on earth. We with our ancient methods have to habituate ourselves to modern ways, to adopt modern inventions and then to beat those modern nations who made those inventions. With the produce of our infant iron foundries we must oppose the overwhelming flood of manufactured goods which England, Germany and America are pouring into India. The danger of extinction is therefore imminent. Keep to your conservative methods and your industries must perish. Learn then to withstand the inroad with intelligent anticipation and skilful adaptation. Learn to force nature into a corner, harness her powers and tackle her energies. Learn also to combine and co-operate; learn the value of time and the use of money and the chances of a fairer fight will eventually require all your efforts. Swadeshism can be a potent weapon of usefulness if properly understood. There is no economic fallacy in that Swadeshi creed that aims at improving indigenous arts. Patriotism demands that the greater cost and slight discomfort of using indigenous goods should be cheerfully put up with at the outset. But no such movement can be permanently successful unless it involves a determined effort to improve their quality and cheapen their cost, so as to compete successfully with foreign products.

Examples :

(1) Indian Cane-sugar Industry.

The export trade of Indian cane-sugar has now become almost a matter of past history. The invasion of German and Austro-Hungarian beet-sugar has driven away Indian sugar from its own stronghold. In spite of the imposition of countervailing duties and extra tariffs the bounty-fed sugar from Europe beats the Indian refiner hollow on his own field. For the levy of extra duties can countervail only the adventitious advantage of bounties and subsidies. The causes of mischief lie deeper. The demand for consumption of Indian sugar is large enough ; it is even larger than tne local refiners can supply ; yet the cost of production is so excessively inflated that it pays more to import the cheap beet-sugar, grown fat on foreign bounties, than to bring the products of her own growing into her markets. The growers and refiners pursue a process involving extravagant waste of raw material, and ignorant of the latest inventions of science or art, they adhere to the methods inherited from their sires with a hidebound orthodoxy.

(2) Tanning Industry of Madras, and Indigo Trade of Bengal.

The same is the case with the tanning industry of Madras. The curing and tanning of skins by an improved process in America has been found more suitable and more economical than the purchase of skins tanned in

* From the Gaekwar Address at the Second Industrial Conference.

India. Similarly the manufacture of synthetic indigo, like other coaltar preparations, has effected a revolution in agricultural chemistry; and the quantities of artificial indigo that the German factories have dumped into the markets of the world at very cheap rates, have a very depressing influence on the indigo trade of Bengal. The exports of indigo which in 1895 amounted to about 54 millions in value, dwindled down to the low figure of 6 millions 10 years later. Dyes of no less value than 75 lakhs of rupees were poured into the Indian vats from Germany, Belgium and Holland in 1905; and these products of aniline and alizarine dyes have completely ousted the Indian dyers from their own markets.

(B) A Study of the Trade Returns of India, and its Lessons.

The trade returns of India are an instructive study. They tell us that in 1905 fully 69 per cent of our exports were represented by bulky agricultural produce, which gave no employment to Indian skill and capital, save that employed in tillage. With regard to the total imports in that year on the other hand, fully 50 per cent. of the entire amount represented manufactured articles with reference to which we did not know how to supply our own wants, and had to depend upon foreign skill, foreign capital, and foreign enterprise. The industrial prosperity of a country may be said roughly to vary directly with its exports of manufactures and imports of raw material; and inversely with exports of raw produce and imports of manufactured goods. One more sad and prominent feature of the foreign trade of India is the constant excess of exports over imports which is not conducive to the prosperity of the people.

Our serfdom to foreign capital and foreign enterprise can scarcely be more complete. Our Railways are financed by capital from Europe; our mines are exploited by savants from America, and even in our daily household needs our dependence upon procucts of foreign marts continues from day to day. The problem of saving the country from this perilous plight is the one topic of absorbing interest. Let me mention the industries which appear to me to be capable of great progress in the immediate future. The list is appended below :—

1. The textile industry.
2. Carpentry and other wood work.
3. Iron, copper and brass works.
4. Work in gold and silver and jewellery.
5. Masonry and stone works.
6. Pottery and brick and tile making.
7. Dyeing.
8. Tannery and leather works.
9. Rope weaving.
10. Cane and bamboo works, mat making and basket weaving.
11. Glass works.
12. Turnery and lac works.
13. Horn and ivory carving.
14. Embroidery.
15. Sugar refinery.
16. Tobacco curing.
17. Oil and flour mills.

Out of these industries we might select to begin with those for which there is a large demand in our home markets, and whose raw material we have been

at present exporting in shiploads for working them into finished products abroad. In the place of large exports of raw vegetable products our endeavour should be to send out large cargoes of manufactured and finished goods. In 1905 we exported oil seeds of the value of 106 millions of rupees, and imported oil of the value of 22 millions. Our oil factories in the Bombay Presidency are said to have supported only 76 operatives at the last Census. There is an indefinite scope for the expansion of this manufacturing industry in the country. Oilpresses have diminished by 47 per cent. during the last decade, as it was found more profitable to export oil from abroad than to press it at home by crude and antiquated processes Besides, as Dr. Voelcker has pointed out to us, to export the entire oil seed is to export the soil's fertility. Moreover every year we export large quantities of wheat and other grain to be ground in foreign mills and import large quantities of flour for our use ; while the wheat grinding mills in the Bombay Presidency afford no employment to more than 78 operatives. These are instances of the low state of our industries and of the difficulties under which they suffer. *This economic problem is our last ordeal as a people. It is our last chance.* Fall there, and what can the future bring us ? We can only grow poorer and weaker,—more dependent on foreign help. We must watch our industrial freedom fall into extinction and drag out a miserable existence as hewers of wood and drawers of water to any foreign power which happens to be our master. We are at a crisis in our national history. We must struggle and maintain our ancient position among the industrial nations of the earth, or we shall be betraying a sacred trust, and be false to our posterity. It we do not, at the present critical time, free onrselves from the industrial serfdom into which we have allowed ourselves to sink, we have no hope for the future. This, as I said before, is *our last chance*.

(C) Important Means to promote our Industries.

(i) *Exhibitions.*

At a critical juncture in our country's industrial history the Indian National Congress conceived the *happy* idea of having an Industrial Exhibition in connection with their annual gathering. These annual exhibitions fulfil a double purpose. First they inspire manufacturers with healthy emulation and enable them to make the products of the different provinces known to all India ; and in the second place they enable traders and dealers in articles of daily use to obtain accurate information, and collect articles from all parts of India for the use of purchasers in every province and town.

(ii) *Free and Compulsory Mass Education.*

Schools should be provided in every village and education taken to the very threshold of the people ; education, at least in its primary grades, should be free and compulsory. The novelty of the experiment should not scare us from our duty. I have made experiments in Baroda and emboldened by their success I have decided to make primary education compulsory throughout the state and absolutely free.

(iii) *Technical Education.*

The recent industrial history of the leading industrial nations of the earth—France, Germany, America, Austria, England and Japan tell us what technical education has done for them. Education has undergone a complete revolution in the West within the present generation. The great armaments of the western

nations, their vast armies and navies do not receive greater attention and greater solicitude in the present day than that education in industrial pursuits which befits them for the keener struggle which is continually going on among nations for industrial and manufacturing supremacy.

(iv) *Manual Training in Ordinary Schools.*

You should also endeavour to introduce some Manual Training of the eye in ordinary schools. The training of the eye and of the hand at an early age is useful to all, even to those who have not to support themselves by manual industry in life. Early lessons in drawing and modelling, simple instruction in carpentry and smith's work, are good for all students in all ranks of life. Physicians and psychologists tell us that such exercises, by introducing a variety in the course of studies, really refresh and help the brain, and make boys and girls more capable of acquiring both learning and arts. And moreover, to attach some industrial classes to our ordinary schools would have the healthy effect of giving a complete and not one-sided education to our children. The richer classes would be brought more in touch with the humble industries; the poor classes would acquire that skill and facility in handling tools which can be only acquired at an early age; all people in all branches of life would be impressed with the dignity of manual labour more than than they do now in India, and your great endeavour to promote the industries of the land will be greatly helped when the nation receives an elementary technical training in schools. At the same time it is necessary to bear constantly in mind that no amount of specialised training in manual arts can fill the place of that liberal education which should serve as the necessary substratum for all kinds of learning. Technical training is a supplement, not a substitute for general education, and should never be turned into a fad.

(v) *Education Abroad.*

Years will however pass before the founding of Technical schools and the introduction of Manual Training in our ordinary schools can be done on an adequately extensive scale. It follows therefore that for years and perhaps generations you must send your young men to Europe, America and Japan for that complete industrial training which they cannot yet receive at home. America sends abroad some two or three thousand students every year to absorb the best of European methods in Education and in Commerce, while the National Government sends men to all parts of the world to study the products of other lands. England, Germany and France with all their prestige, do not hesitate to send inquirers to foreign parts. Hundreds of Japanese young men complete their education in France, Germany and America. I am glad to learn that a large number of students have been sent to Europe and America for education in accordance with a scheme organised by Mr. Jogendra Chandra Ghose of Bengal. This policy has also been pursued by the State of Baroda for many years past.

Question.

How can Indian students increase their love for their country?

Answer.

(*a*) By increasing their stock of knowledge of India and Indians.
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) By helping the cause of education on national lines.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I: INDIANA.

Amir Habib Ullah of Kabul : How he rules his State.

The Amir and his Indian Visit.

Amir Habib Ullah, the ruler of Afghanistan, is, as all our readers know, on a friendly visit to India as the guest of the Indian Government. Official visits like these seldom attract the notice of the people, on whose lives these diplomatic movements of Kings and Viceroys can have no direct bearing. But during the few weeks that Amir Habib Ullah has set foot in India, he has made his presence felt among the people. His utterances and messages at Aligarh and Delhi on the need for toleration among Hindus and Muhammadans for the religious scruples of either, and his definite pronouncements against the killing of cows by Muhammadans in India on the occasion of the Bakri-Id, are not only specially opportune at

the present moment when attempts are being made in some quarters for kindling hostilities between the two communities, but seem to have created a force which will have a bearing on our public life for all time to come, presenting as they do an authoritative solution of one of the main problems of our public life.

The Amir has thus succeeded in arousing in our minds a strong interest in his personality, and our readers may be naturally curious to know how this liberal-minded statesman rules his own subjects. But to understand the rule of Amir Habib Ullah we must go a step backwards and begin from the legislative and administrative reforms of the late Amir Abdur Rahaman.

The Laws and Administration of the Late Amir.

After settling his external relations with the Government of India in 1883 the late Amir proceeded to model an army of his own. In place of the old feudal levies, with their variable allegiance, he called into being a force paid, created and controlled entirely by himself.

By means of a perfected army Abdur Rahman founded a military autocracy, but at the same time he had the wit to see that the continuation of such a form of Government would be rendered more difficult as soon as the energies of his people were profitably occupied. The change has now taken place, for although the Afghans retain at the present time their old characteristics—their love of their own country and their hatred of alien races—Afghanistan to-day reproduces the conditions of a settled country and possesses a population much more contented than that of a generation ago, the penetrating associations of prosperity having benumbed the warlike instincts of the bulk of the people. Side by side, therefore, with his reorganisation of the army, Abdur Rahman reformed the laws, improved the conditions of trade and revenue, and reared from amid the remains of the tribal system a civil administration. The laws which the Amir designed, together with their various modifications and amendments, now fill a dozen volumes. At the time every official, great and small, possessed a manual signed and sealed by him.

From the first the condition of the revenue and the question of currency attracted his attention. In a sense he was a Protectionist. He modified existing taxes and their methods of collection but interdicted trade with India and Russia. At the same time he established a mint

in Kabul, and proceeded to replace by new tokens those hitherto in circulation.

These measures were the necessary and preliminary steps to any restoration of order in the State. It was, however, upon the formation of a capable and permanent administration that he concentrated the greater part of his energies, and in any consideration of his reign it is the elaborate administrative machinery which he left behind that stands out most prominently. In spite of inherent difficulties due to the tendency of the official classes towards bribery, corruption and embezzlement, the Amir achieved substantial success, simplifying in the end the methods of government procedure and improving the general condition of his country. In order to win respect for his laws he permitted a firm of silk merchants to summon the Bibi Halima, his wife; and punished with amputation of fingers any who defaced a Government ledger.

The Policy and Administration of the present Amir.

On the death of Abdur Rahaman, his son Habibulla, the present Amir, came to the throne. A despot by inclination, and the accident of environment, he filled his father's *role* with tolerance and patience, and the anticipations of his people were bright and encouraging. In a measure, too, the sum of his activities since his accession has realised these earlier expectations. So far as his relations with the Government of India have extended, he has shown no inclination to confirm the dependence of his position. Pride of place propels him to regard himself no longer as a subject Prince, but prompts him to substitute for the old ties conditions of equality far removed from the principles of 1880.

Since ascending the throne Habib Ullah's domestic policy has been remarkably benevolent. Abuses in the collection of *octroi* have been remedied, certain taxes abolished, and, to give an impetus to trade in Afghanistan itself, merchants are now permitted to obtain advances from the Kabul Treasury on proper security—a concession very greatly appreciated, as it enables traders to evade the usurious rates of interest levied by Hindu money-lenders. Clemency of a striking description, too, has been displayed by issuing invitations to return to Afghanistan to those members of the tribal families who were frightened out of the country by the measures of Abdur Rahman. These are the changes occasioned by the establishment of a stable

government and the formation of a bureaucracy. The existence of this latter has brought about the creation of a supreme council, known as the Durbar Shahi, to which the more important officials belong and a more popular assembly known as the Khawanin Mulkhi. Three classes—certain Sirdars as belonging to the Royal House; the Khans, as the representatives of the country; and the Mullahs—find the members for these bodies, while the details of his civil administration now embrace a Board of Trade, with which the Caravan Department and the Customs are affiliated; Bureaux of Justice and Police; Offices of Records, Public Works, Posts and Communications; Departments of Education and Medicine as a separate organisation, and a Board of Treasury divided into four departments of Revenue and Expenditure—northern, southern, eastern, and western--in connection with which there are a State Treasury and a Private Treasury. The State Treasury controlled by a State Treasurer and Councillors of the Exchequer renders daily statements of Revenue and expenditure, which, countersigned by the heads of the departments concerned, are submitted every evening to the Amir. The Private Treasury is occupied solely with the revenues of the Royal Family. Under the military administaation are grouped, besides the army militia and the tribal levies, all departments concerned in the manufacture of war material and the industries associated with each At the same time the workmen employed in these undertakings, and all foreigners whose services are retained by the Amir, come within its jurisdiction. Payments in connection with the military administration are made monthly, but civil disbursements are tendered annually or in certain exceptions, bi-yearly.

The following division of business is usually observed. Mondays and Thursdays are devoted to postal despatches and to questions of finance; Tuesday is occupied with the affairs of the War Department; Wednesday is allotted to the general business of the State, when public as well as private Durbars are held; Friday is observed as a religious holiday, while on Saturday the Amir sits at a Court of Final Appeal, and Sunday is reserved for general inspection duties.

Mr. K. H. D. Cecil, the Parsee Poet and Dramatist.

The *Review of Reviews* of the last month contains a notice of the poetical productions in English of Mr. K. H. D. Cecil, a Parsee poet from Bombay, now residing in England. In the view of the able editor of the *Review* which we proceed to reproduce in full, Mr. Cecil is a poet and dramatist whose command of the English language is amazing and whose poetic facility is beyond that of most Indians. His pen is indeed too facile. Writing odes, tragedies and sonnets with equal ease, Mr. Cecil would do well to spend more time in polishing the verses which he pours out with such profussion. His *Historical Tragedy of Nero* (Kegan Paul. 3*s*. 6*d*.) is a very remarkable piece of work. Its verse is not as polished as Mr. Stephen Phillips', but the play is more powerful. The conception of Nero's character is strong although somewhat crude. He is a man smitten with remorse and dread of hell even from the first. He is under no delusions as to his own character—

The good that Nature gave me I cast off,
And evil then became my second nature.
Nay, I and Evil did each other clasp
Like loving twins out of a common womb.
And now it hath become my sole delight
To revel in no other sight but blood.
Blood is my wine.

There is constant reminiscence of some of the latter Elizabethan dramatists in Mr. Cecil's poems, and he is true to his originals in the irregularity, and sometimes almost incoherence, of his verse. The ghosts of Nero's victims rise before him as the ghosts appear to Macbeth; but the method of holding colloquy with the spirits is all his own. Mr. Cecil's earlier volume of "Poems," published in 1902 by Simpkin, Marshall, shows a great command of language—greater indeed, than his command of the various forms of vorse in which he casts his thoughts. Mr. Cecil's chief fault is that he is too prolific, too impatient. His muse will improve by being mellowed. If he followed Tennyson's example and burnt nine-tenths of the verses he composed the remaining tenth would stand a better chance of immortality. His work is very remarkable for a native of India. It is a

wonderful *tour du force*, a literary miracle, to find a Parsee youth handling the English language with such facility, to express such wealth of passionate emotion. But more than that is needed if Mr. Cecil would realise his high ambition. Patience, infinite painstaking, constant revision and perfecting of his verse—these qualities, needed by every poet, are especially necessary when the bard is gifted with the exuberant genius of India.

The *Review* also gives a story which presents our young poet in another light, *viz.*, as a knight-errant. Last autumn the newspapers contained a romantic story of how a young Parsee gentleman had exposed himself to prosecution and imprisonment by his chivalrous desire to rescue two pretty young ladies from what they described as the peril of their lives. Even as the story was unfolded in the somewhat sordid surroundings of the Police Court, there was in the report all the elements of a tale of ancient chivalry. It was quite a pretty picture this of two distressed damosels, in tears, frightened, wandering together on the king's highway, seeking a deliverer and finding none, until from the distant East this graceful Parsee of twenty-five hastens to their help, and provides them with safe shelter and protection, as was his devoir. In these prosaic days such deeds of knight-erreantry are apt to be misunderstood, and the hero of this latter adventure fared as ill as did the knight of La Mancha. Fortunately, not even the malice of his worst enemies could impute to him other than the noblest motives. He had befriended the girls in their hour of need, and there was not even a suggestion that they had suffered any harm at his hands. So the Magistrate dismissed the case, and the Parsee gentleman left the Court not only without a stain upon his character, but with the reputation of chivalry of which any man might be proud.

The City of Bombay.

The island city of Bombay rises like a beautiful dream from the waters of the sea. When the English first obtained it from the Portuguese as the marriage dowry of King Charles II., it consisted of only one brick building—the Government House, a few houses scattered among cocoanut groves, some fishermen's huts, and an abundance of fresh and stale fish. The total number of the inhabitants was not more than 10,000 and the climate was decidedly unhealthy. But

the Bombay of to-day is full of beautiful edifices, cotton and other mills towering as the monuments of her industry, and a multiplicity of races and creeds nestling in her bosom. It is almost impossible to reckon how many different races have gathered together in Bombay. No. other city in India is the scene of such stirring life and many-sided activity. The diverse temples of worship bear witness to the multiplicity of castes, creeds and races congregated here. Here you hear the sounds of the gong and the bell issuing from a Hindu temple; there stand the mosque of the Arabs, Abyssinians and other Muhammadans, the fire-temple of the Parsis, the Synagogue of the Jews, the English Church and so on. In the Maidan you will find a Muhammadan spreading his carpet for his evening prayer (*namaj*), and just beside him a Parsi uttering hymns of adoration to the setting sun. The very head-dresses of the different races add a picturesqueness and variety to the street scenes of Bombay—the chariot-wheel cap of the Marathas, the upturned English hat of the Sindhis, the tall two-cornered Parsee cap, the gold-laced Moghul turban of the Muhammadans and the elephant's head of the Gujarati.

The People : Sects and Races.

The population of Bombay in 1716 numbered 16,000. In 1816 it was more than a lakh and a half. It rose to 6 lakhs and a half in 1872, and to about 8 lakhs in 1901. This immense population is made up of a variety of races, creeds and sects. Even among Hindus there is a vast difference in manners and customs between the Maratha Brahman and the Gujarati trader. The Indian Musalman again differs a great deal from the foreign Musalmans—the Pathans, Turks, Arabs and Persians. Besides these, there are the Armenians, the Jews, the Portuguese and the Parsis.

Among the principal religions represented in the town of Bombay we have first of all the Hindus. These are either worshippers of Siva or of Vishnu. The Vaishnava wears on his forehead a vertical U-mark indicating the foot of Vishnu, while the Saiva has three horizontal curved lines. The Saivas regard the great Sankaracharya as their *guru*. In all religious matters they acknowledge the leadership of the head of the monastery of Sringeri in Mysore. The Vaishnavas hold the *Dwaita* (द्वैत) doctrine which affirms the duality between *Jiva* (जीव) and *Iswara* (ईश्वर), and are divided into several sub-sects. But in Bombay and Gujarat the greater number of *Vaishnavas* (वैष्णव) are

followers of Vallabhacharya (वल्लभाचार्य). The successors of Vallabhacharya exercise a great sway on their followers and are styled *Maharajas* (महाराज). Most of the *Suvarna vaniks* (सुवर्णवणिक) and other traders belong to this sect. Latterly many abuses crept into the Vallabhachari church, and several reforming sects arose to protest against these abuses. The chief of these was the sect of Swami Sahajánánd (स्वामी सहजानन्द). His efforts were directed not towards extirpating Vaishnavism but purging it of its abuses. The temples of the sect contain not only the images of Radhika and Krishna but also of Swami Narayan himself. His followers are either Sannyasis or householders. These Sannyasis spread the creed of Swaminarayan among the peasants and other low-caste labourers of the country. The chief non-Hindu sect is that of the Jainas, whose number in Bombay is about 20,000. The chief seat of Jainism is Gujarat. The scene in a Jain temple in the evening is unique. The marble images of Adinath and other Tirthankaras seated inside the temples in an attitude of deep contemplation, assume a serene beauty under the mild light of the silver lamps ; the air becomes surcharged with the fragrance of the burning incense ; and the female devotees in their gold-laced red *Sarees* walk round the smooth marble floor with silent steps singing in one voice the praise of the saints. Next come the Lingayats who hail from the Deccan. They are worshippers of Siva but are outside the pale of Hindu society, rejecting as they do many of the commonly established Hindu practices, *e. g.*, caste, pilgrimage, penance, funeral services for the dead and many other ceremonials.

The Muhammadans form one-fifth of the population of Bombay and are divided into the two sects, Shiah and Sunni. The Turks and Arabs are mostly Sunnis, the Persians are Shiahs. The Shiah element predominates in Bombay. The Muhammadans may be otherwise divided into the indigenous ones who are descended from converts from Hinduism and the rest who are of foreign extraction. The class of Muhammadans called the Bohras who are mostly street hawkers in Bombay are most of them descended from Gujarati Hindus and speak Gujrati. They are first class business-men and deal in all sorts of goods. Gold and silver ornaments from Delhi, *chadars* from Rampur, muslins from Dacca, art-wares from Bombay, Cutch and Cashmere, woollen and silk goods from China and Europe—all these are to be found in their huge bundles. There is another class of indigenous Muhammadans known as *Khojas*. Though they call themselves Musal-

mans, their manners, customs, and religious observances are a mixture of Hindu and Musalman practices. Though the Kajis celebrate their marriage, yet in most matters they follow the directions of Brahman Pandits. At the birth of a child Hindu birth ceremonies are observed, and when a man is dying, not only are portions of the Koran read out to him but also the account of the ten *avatars* (अवतार) or incarnations of Vishnu. Funeral ceremonies are performed both according to Hindu and Muhammadan ordinances, and pilgrimages are made both to Hindu and Muhammadan shrines. They regard the prophet Ali as the Kalki Avatar (कल्कि अवतार) mentioned in the Hindu Puránas. The Muhammadans are now merged in poverty and ignorance. Some of them are idle and apathetic. Others are poor and hard pressed by the struggle for existence.

Now we come to the Parsees, the most remarkable of the races that inhabit Bombay. Though small in number, being not more than a lakh in the whole country, they rank among the foremost races of India by dint of their uncommon energy, perseverance and business enterprise and by their munificent charities. The Parsee is up early in the morning for his religious exercises. At sunrise you may see him on the esplanades, maidans, and other open places, saying his prayers with his face turned towards the east. The principal objects of his worship are the manifestations of Divinity in Fire and the Sun. They originally lived in Persia whence they left for India in the 7th century on the advent of Muhammadanism in that country.

Among the Hindu races the most typical are the Gujarati *banias* or traders and the Marathis. Most of the Gujaratis in Bombay are engaged in trade, and Gujarati is the language of commerce. They are noted for their greed for lucre, but they are an industrious and enterprising set. Their agents carry on trade even in East Africa and Arabia at Zanzibar and Muscat respectively. The Marathis on the other hand are not given to commerce. There are not many traders, wholesale or retail among them. The middle and upper-class Marathis in the city are either clerks or lawyers ; the lower classes are mostly syces or coachmen.

Scenery and Climate.

The climate and weather of Bombay are very fine. The sea here is not troubled by violent storms like those in the Bay of Bengal. The houses in the city are made of such frail material that a single April storm of Calcutta would bring to the ground a great number of them.

The summer heat, again, is tempered by cool and refresting breezes from the sea. The winter lasts from November to March, when a cold wind blows from the North-East. Winter is the queen of seasons in Bombay. People from different parts of the country flock to the city in this season. The monsoons of early June bring with them the rains which last up to September. But the rains here do not obstruct business, there being no continuous downpours like those in Bengal. The hill sanitaria of the province, *viz.*, Mahabaleswar and Matheran are very near the capital.

The natural scenery in and about Bombay is very fine. On one side you have the Malabar Hill, on the other side you have the harbours on the sea-side. If you want to enjoy the natural beauty of Bombay, then ascend the Malabar Hill along the broad street on the strand, and look round from its topmost height. You will find before your eyes a wonderful panorama composed of sea, islands, hills, woods, ships in the port and buildings in the town. When this picturesque scene is bathed in the glow of the setting sun, you have a fine view indeed. The western sky is painted with the myriad hues and tints of the evening clouds; below you stretch the two arms of the bay like "burnished sheets of living gold," with the city and the islands floating on the breast of the sea; ships, boats and crafts of all races lie anchored in the port, with here and there a boat plying with full sail. On the shore you have shady cocoanut groves from behind which peep the many-hued buildings of the city. Beyond rise the hills of Konkan, and, above all, the blue sky.

In Bombay there is no hard and fast demarcation line between the European and the Indian quarter. Both on the shore and on Malabar Hill, you will find Indians and Europeans living side by side. The purely Indian quarter again is superior as regards sanitation and beauty to Calcutta. The Indian houses in Bombay are usually painted red, blue, green or yellow. There is an agreeable diversity again in the crowd that passes through the streets. Both the males and females appear in decent, and the latter in coloured clothes. The streets also are neat and clean.

Public Buildings and Institutions.

Calcutta is generally known as the City of Palaces. But there is no reason why she should enjoy that name more than Bombay. Passing by the marble statue of the late Queen seated on a canopied throne, the beautiful Frere Fountain and the equestrian statue in copper of the present

King, then Prince of Wales, we go straight to the Town Hall, with its lofty pillars seen from a distance. Within this building there is a large Meeting-hall, the Library and Reading-room of the Bombay branch of the Royal Asiatic Society and the Durbar Hall. Among the statues that adorn the passages and stair-cases the most remarkable are those of Sir Jamsetjee Jeejeebhoy Batliwala, the first Indian Baronet, and of Jagannath Sankar Seth, who, though a goldsmith by caste, was the representative of the Hindu community in his lifetime. Among other statues we may note that of Sir Mountstuart Elphinstone, the historian of India. The Elphinstone High School and the Elphinstone College are two other of his memorials. Coming out of the Town Hall we encounter the buildings round Elphinstone Circle. Among these the High Court buildings attract the greatest notice because of their size and grandeur. The University buildings again are a gem of art, beauty and utility wedded to perfection The Rajabai Clock Tower that surmounts these buildings is the gift of the late Mr. Premchand Roychand. It is divided into 8 stages and is 260 ft. high. The sculptured images on the gallery are the work of an Indian architect, the then Asst. Engineer Rai Bahadur Mukunda Ram Chandra, who superintended the work of building. These images represent the different races of Bombay—Brahmin, Rajput, Maratha, Gujarati bania, Cutchee, Kathiawari, and Parsee. From the top of the tower one can get a fine view of the city and port. The famous millionaire, the late Mr. Premchand Roychand contributed four lakhs of rupees towards the cost of building the tower and the library. The name of his mother Rajabai is immortalised in the name of the tower. These and many other beautiful edifices adorn the city of Bombay. It is to be remembered that these public buildings are not entirely the gift of Government, many of them owing their birth to the liberality and public spirit of the citizens.

The Crawford Market stands between the Fort and the Maidan. Flowers, fruits and vegetables are to be found in abundance from 6 to 7 in the morning. Excellent fruits are imported from November to May. Here may be found plantains of various sorts, the *batabi* (बाताबि) lemon, the Nagpur orange, grapes from Aurangabad and Cabul, peach from Bangalore, strawberry from Mahabaleswar, guavas, custard apples, and the last and best, the Bombay mango. From the Crawford Market we proceed to the cotton mart. It is half a mile from the fort and occupies a space of more than a mile and a half. Here may be seen the commercial activity of Bombay in full swing. More than ten lakhs of bales

of cotton are exported annually to different countries of the world, and the Bombay cotton market is reckoned next in importance to New Orleans in America. The cotton begins to reach the mart from the end of the Dewali festival and by April, March and May it becomes crowded with traders of all nations. The Englishman with his hat, the Gujarati with his gold-laced shawls, and others in costumes of diverse hues and patterns and speaking diverse tongues contribute each their share to the picturesque bustle of the scene.

Temples, Monuments and other Places of Worship.

From the metal utensil market up to Girgaum the city is studded with Hindu and Jain temples. Among the Hindu temples in Bombay, the most ancient are those of Balukeshwar, Mahalakshmi, Mumbádevi, Nágadevi and Sri Venkatesh. They date from a period some 200 years back. With the increase in the number of Hindu inhabitants other temples have arisen from time to time. The different sects again that arose from time to time have had their own temples; *i.e.* the Vallabhachari temple erected by the Vaishnav Bhatias, the temples of Balaji and Jagannath built by the Marwaris, the temple of the Swami Narayan sect, and the prayer halls of the Nanakpanthis, Kavirpanthis, Radhavallabhis and the Ramanujis.

The Balukeswar temple which is the most ancient of the Hindu temples, stands to the west of Malabar Hill. There is a tradition that Sri Ramchandra while searching for Sita, had passed a night here. Lakshman used to bring a Sivalinga (शिवलिङ्ग) from Kasi every day. But one day he was late, and Ramchandra made a *linga* of sand (वालुका) and hence the name *Balukeshwar,* the modern name of the shrine. There is a fine tank near the temples, surrounded by shady trees, temples, *Dharmasala's* (धर्मशाला) and houses of Brahmans.

From Kolaba to Mahim, no less than 90 Muhammadan mosques can be found in different places. Of these the Jumma Masjid is the most famous. It stands on a tank near the cloth market. It is a very old mosque and has an annual income of Rs. 30,000. There is a head Mollah for the Friday prayer and annual festivals. a Mollah for the daily worship, a Muezzin or crier who calls people to worship, and several other officers. Attached to the mosque there is a school for teaching Arabic, Persian and Hindusthani, and imparting religious instruction. It is supported by a fund endowed by a famous Musalman merchant, the late Muhammad Ali Rog. The other mosques in the town are supported

by the householders of the quarter in which they are situated who contribute one rupee each per year. On the occasion of the Ramajan festival presents of money and clothes are offered to the Mollah.

Of the fire-temples of the Parsis the city contains no less than 33. Besides these there are 9 private temples belonging to wealthy families, to which the public have no access. There is not much architectural skill in these temples. In the central chamber is kept the sacred fire which is looked after by a priest who has to keep up the fire by supplying sandalwood and other fuel. Fires of different kinds, *i.e.*, of different origin are collected, and purified and kept burning day and night. It is said that a certain Parsee collected the fire of lightning from a lightning-struck tree near Calcutta and took it to Bombay with great care. The Parsee Towers of Silence deserve a passing notice here. Five such towers are to be found on Malabar Hill. These towers are placed in an area enclosed by stone walls. Within the enclosure is a fire-temple. When a Parsi dies his corpse is taken to the tower covered in a white pall and followed by mourning relations in white. The tower is 16 or 17 ft. high. There is no roof to the tower, but there are three sloping stone terraces inside. The corpse is laid on the terrace and the bearers depart. The corpse is then made away with by vultures and other birds of prey. The bones only remain. A few days after, the bearers come again and throw the bones into a well inside the tower.

The Indian Industrial Exhibition, 1906.

(BY N. B. DUTT.)

The Indian Industrial and Agricultural Exhibition was held this year in Calcutta at the spacious maidan adjoining the Presidency General Hospital, Bhowanipur. Viewed from the outside the site of the Exhibition is rather oblong. There are three main gates on the north, east and south sides respectively, an additional side gate for exit being located on the north-western side. The main gate which is intended for the entrance of the visitors has a superb tower in Indo-Saracenic style—itself a splendid exhibit representing the type of architecture of the Mogul Empire. A broad and beautiful road flanked on each side by green lawns runs from the north to the south gate. The road is intercepted towards the middle by the circular bandstand and towards the southern end by the central tower of the Mina Bazar—a tower designed in pure Hindu style and forcibly recalling the dear

old times when the Hindu kings of the south in the zenith of their powers commemorated their reigns by erecting magnificent temples to their favourite God.'

On either side of the main road run series of pavilions, those towards the northern end of the road being parallel and those towards the southern end being at right angles to it. There are about 51 sheds and pavilions in the Exhibition proper, besides which a number of sale stalls arranged in circular buildings has been erected towards the southern end which compose the Mina Bazar.

Cotton-Manufactures.

It would be unnatural indeed if in an industrial exhibition in India, the importer of crores of rupees worth of cotton fabrics, a very prominent place were not held by indigenous cotton manufactures. As it is, there are entire stalls and sheds representing various types of cotton goods. Almost all the foremost cotton mills of India have sent in their exhibits; but what is more instructive from a practical point of view and what at the same time constitutes the leading feature of the present Exhibition, are the collections of hand looms from different parts of the country. A short review of the specialities of the more useful looms will be given later on. Suffice it to say here, that hand-looms have a very important part to play in the textile industry of India and the output of these looms is at present by no means insignificant. The loom-made dhoties, saries, chadars, checks, suiting &c that have been exhibited by the Madras Cloth Depot, Indian Stores, Basel Mission Weaving Establishment and Messrs L. M. Rukhit & Co., show that, given proper materials and encouragement, the Indian weaver can hold his own against the best foreign manufacturer of cotton goods. Speaking of the Basel Mission Weaving Establishment one cannot but note with admiration the smart stall of the Mission and the exquisitely finished products exhibited there. Established in 1852, this German Mission has in the course of half a century revolutionized the textile industry of Southern India, and at the present time its trouserings, coatings, checks, Ginghams, table linens and embroidered fabrics are famous throughout India for texture, durability and finish. A large number of dhuties, saris, chadars &c. remarkable for their popular prices has also been exhibited by the East Bengal and Assam Court and by the Zemindar of Bagribari.

As regards mill products it is satisfactory to note that consider-

able progress has been made both in the quality and quantity of output since the last year. The Manockjee Petit Manufacturing Co. of Bombay stands in the front rank of the cotton mills of India both by virtue of its seniority, being about 45 years old, and by the fact of its possessing the latest appliances of cotton manufacture. This Company's exhibits in Shed No. 1 are quite worthy of the great name of the producers. The Empress Mills of Tata & Sons, the Krishna Mills of Rajputana and half a dozen other mills from different parts of India have exhibited samples of their products, twist, yarns and fabrics, which reflect the greatest credit on the manufacturers. This portion of the Exhibition will prove a very interesting object-lesson to the student of Indian cotton fabrics, inasmuch as it will at once show the materials from which fabrics are woven, the quality of such materials and the finished product. From the educational point of view, therefore, the section of cotton manufactures is the most important of all that the Exhibition has to offer for the observation and reflection of the public.

An account of the cotton manufactures of India would be incomplete, if mention is not made of the finer kinds of cotton fabrics which are still produced in appreciable quantities in the country. The muslins of Dacca are by far the most important of Bengal cotton manufactures from an artistic point of view. In the Eastern Bengal and Assam Court are exhibited some of the finest specimens of Dacca muslins along with a pair of looms illustrating processes of both plain muslin weaving and jamdani work. Dyed and printed fabrics form one of the important sections of cotton manufactures of India and numerous illustrations of these arts may be met with throughout No. 2 and No. 6 sheds. The smartest show of cotton prints has however been made by Sumer Chand, Sham Lall, Sadh of Farrukabad. Palamposhes, curtains and sheetings are the specialities of the firm and the pattern generally followed is the "Persian tree of life." Some of the prints display as many as a dozen of different colours and the prices range from Re. 1 to Rs. 12.

Silk-Manufactures.

The class of textiles next in importance to cotton is, of course, the silk-manufactures. The forms of silk met with in India are four *viz.*, the *Mulberry*, the *Muga*, the *Tasar* and the *Eri*. The silk fabrics of India are mostly the products of mulberry silk, the chief centres of production being Murshidabad, Malda, Bogra, Bankura and Rajshahi in Bengal; Bombay, Ahmedabad, Surat, Poona, Belgaum, Kolaba, Yeola

and Thana in the Bombay Presidency; Berhampur, Arni, Trichinopoly, Tanjore, Madura, Coimbatore, Mysore and Travancore in South India; Agra and Benares in the U. P. of A. & O., and Amritsar, Lahore, Delhi, Multan, Jallandhar and Peshwar in the Punjab. Muga silk is confined to Assam and Eastern Bengal. It readily lends itself to spinning and is therefore largely employed in the manufacture of *Kasida* embroideries. The Eri silk is also chiefly produced in Assam and Eastern Bengal and to a certain extent in the United Provinces. Eri is difficult to spin and is nearly always carded and spun. Tasar silk is comparatively widely distributed, being produced in Manbhum, Singbhum, Lohardaga and certain places in the Central Provinces such as Bilaspur, Raipur, Sambalpur and Chanda District.

The varieties of plain, striped, checked and flowered silks that are to be found in several stalls in the Exhibition are so numerous they cannot be described in the course of the present article. Students of silk fabrics should however not forget to visit the stalls of Messrs. R. K. Saraswati & Co, in the Eastern Bengal and Assam Court, where a profusion of the specimens of the silk fabrics of the new province has been exhibited. Besides their interesting silk fabrics, looms for the production of both plain and figured silk have been exhibited by Messrs. S. S. Bagchi & Co., and Butto Krishna Ranoo both of the district of Murshidabad. The mill silks of India have been represented by the products of Poona Cotton and Silk Mills of Poona, Sassoon and Alliance Silk Mill Co of Bombay, and Bengal Silk Mills Co. of Calcutta, all of which have been located in shed No. 1. The silk manufactures of Benares and Agra require special mention in as much as they represent special classes of silk brocades known as *Amrus* and *Kinkhabs.* The first mentioned is brocade in pure silk while gold wire in addition to silk is employed in the manufacture of Kinkhabs. Very beautiful and gorgeous specimens of both these classes of brocades are to be found in the Indian Stores of Calcutta and Benares and in several stalls in the Mina Bazar. An instructive exhibit in connection with the brocades is the loom exhibited by Abdul Chhattar of Benares in shed No. 6 for the manufacture of Kinkhabs. Among the mixed fabrics composed of silk and cotton the most remarkable are the muslins called Azizulla with stripes of Muga silk to be met with in the Eastern Bengal and Assam Court. Equally interesting are the *Baftas* of Bhagalpur and *Serajas* of Malda which have been largely represented in some of the Mina Bazar stalls.

Adapted from "Industrial India."

Question.

How can Indian students increase their love for their country?

Answer.

(*a*) By increasing their stock of knowledge of India and Indians.
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) By helping the cause of education on national lines.

THE DAWN

AND

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(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

Old Series, Vol. X., No. 7. CALCUTTA, March, 1907. **New Series, Vol. III., No. 7.**

PART I: INDIANA.

India and her Neighbours: A Chapter of Forgotten History.

[*Being the substance of a public lecture delivered by Rai Bahadur Sarat Chandra Das, C. I. E., at the Bengal National College delivered on the 17th March 1907*].

The learned lecturer began by saying that the subject of the lecture was the political relation of India with China and Tibet in the seventh and eighth centuries. It would be evident from the lecture, he went on to say, that India was at that time a glorious country both in regard to its territorial extent and influence, and hence the subject would be very interesting in these days of national awakening. It was in the lecturer's opinion also appropriate that it should be delivered in the Bengal National College for it deals with India's past glories which it would be the work of the National College to unravel and revive.

After this brief introduction, the lecturer proceeded asfollows :—'In that ancient period a mighty wave passed over the continent of Asia. In fact the eighth century really marks an era in the history of the world. It was in this century that the Chinese and Tibetan powers exercised an important sway over Asia. The White Huns of Asia had been in this century extending their incursions to the noth-east and the north-west. It was this century that saw the progress of Islam and of the Saracenic power whose influence upon the history of the world has been of a very far-reaching character. The century also witnessed the rise of the Turks in Central Asia who ultimately destroyed the Caliphate of Baghdad.

"The principal sources of information relating to this period are four in number. These are: (1) the Rajatarangini of the poet-historian Kalhan, (2) History of the reign of Sultan Mahmud of Ghazni by Alberuni, and (3) the Tibetan records. (4) But the most important and reliable of them are the Chinese records. The deciphering of Chinese records labours under one great difficulty. The peculiarities of the Chinese language, such as the absence of certain sounds (e.g.*r*), the absence of double consonants, as also its dialectical varieties, render it very difficult to identify the proper names found in the Chinese records with the corresponding Sanskrit names. 'Brahman,' for example, becomes 'Polomen' in Chinese, 'Yasovarman' becomes 'Ichaphormo,' 'Puru' become 'Pulu,' Muktapir becomes 'Mutopi' But in spite of this difficulty most of these proper names have been identified with well-known Sanskrit names of persons and places.

"We learn from the Chinese annals that the Shin dynasty of China came to power about 250 B. C. Its first king Changchu who built the great wall of China was a contemporary of Asoka. It is just possible that some Buddhist missionaries reached China even at this period but no definite history of the relations between China and India can be found until we come to the seventh century A. D. A study of the Chinese annals of this period will throw some light on the territorial extent of India in that period. The kingdom of the Purus (Chinese 'Pulu') is there identified with modern Baltistan, north of Kashmir, Udyan (Chinese 'Uchan') is identified with the Swat valley together with Kabul, Kandahar and Chitral, and Chandan is identified with Bokhara and Kashgar. The influence of Gaur again is said to have extended to Yunan in the east i.e. to Tonquin. It is thus evident that India of the present day is only a portion of what it was in the

sixth, seventh and eighth centuries. Tibet was then a powerful independent kingdom. In the 7th century the kingdom of Puru was invaded by the Tibetans and annexed to Tibet. It was in this same century that the famous Tang dynasty of China came to power. It was about 618 A. D., that the dynasty was founded and its first king sent the famous pilgrim. Houen Thsang to visit India in 620 A. D. The Tang dynasty flourished up to the ninth century.

"It was in the eighth century however that India, China, Tibet and Turkestan were brought into closer political relations. The kingdoms of Yarkand, Samarkand, Bokhara and Kashgar known afterwards by the name of Chandan were then inhabited by the Turks. The Turks performed to some extent the Vedic sacrifices before they were converted to Muhammadanism. They wore white turbans called *tukharas* on their heads from which probably the country got the name of Tukharistan or, as it is now called, Turkestan. The kingdoms of China and Tibet were also in a very flourishing condition in that century, as in the seventh. The kingdoms of India also were not a whit behind them in prosperity and influence. The kingdom of Gaur then iucluded the whole of Bengal and its influence spread to Udyan in the west, to Nepal in the north and to Yunan (or Assam, and Tonquin) in the east. Then there was Yasovarman, king of Kanauj who won a bloody victory over the king of Gaur. But Kashmir was then the most powerful of the Kingdoms of Northern India under the kings of the Karkota dynasty which was founded by Durlabha Vardhan. He was succeeded by his son Pratapaditya and by his grandson Muktapir whose titular designation was Lalitaditya. We learn from the Rajatarangini that Muktapir led an expedition against Yasovarman (Chinese 'Ichaphormo') of Kanouj The latter at first submitted but put such terms in the draught of the treaty which he submitted that Muktapir was highly annoyed, and leading another expedition against him killed him in a battle in A. D. 736. The date of the reign of Yasovarman can be ascertained from the works of Bhababhuti and Bakpatiraj, two poets who lived at his court, the latter of whom celebrated his victory over the King of Gaur. King Muktapir also made war on Bhoto or Tibet and conquered the country. We learn from the Chinese records of this period that Muktapir (Chinese Mutopi) sent an embassy to the Tang emperor of China under one Ulito (the corresponding Sanskrit name has not been found). The letter which Ulito bears says in substance that from the very beginning of the

sway of the Karkota dynasty in Kashmir all the kings of that line have owned the vassalage of the Celestial Khan (*i. e.* the Chinese emperor), and that Muktapir asks the emperor to help him with 200,000 troops. It seems that Muktapir wanted this army for his *digvijay* (दिग्विजय) or foreign conquests and not for the purpose of using them against any immediate foes. For in this very letter he states that he had already conquered Tibet and that he was then in terms of peace with Yasovarman, King of Central India. And that he had actually made some foreign conquests or *digvijay* is to be gathered from Alberuni who in his history records the annual celebration of a victory of Lalitaditya over the Turks who had then an independent Kingdom in Kabul, and also from the Tibetan records which show that he had conquered Tibet (Bhoto) after the subjugation of the Dards inhabiting the region to the north of Kashmir. But it is also possible that he asked this aid only to strengthen his hold over Tibet. For it was not Kashmir and China alone that rose to power and eminence in the eighth century. Tibet, though it was afterwards conquered by Muktapir, had also its palmy days of conquest and glory. When the empress Setin ruled in China, the Tibetan King conquered Nepala and Magadha and made them vassals of the Chinese sovereign to whom Tibet was then nominally subject. But Magadha revolted and when the Tibetan King came to quell the rebellion, he was defeated and killed in battle. It is not known whether the Magadha King won this victory by his own unaided prowess or with the aid of Muktapir, the long-standing foe of the Tibetans. But later on the Tibetans became so powerful as even to defy the Chinese emperor whose powers they drove across the frontier."

Railways in India.

Among the manifold revolutions brought about by British rule in India not the least prominent is that effected by the system of railways that have spread over the whole country like a network. The strangeness and novelty as well as the vastness of the undertakings have so overwhelmed us that most of us seem to cultivate the same sort of attitude towards them as towards the operations of nature and seem to forget that like all human undertakings they are worked by the ordinary human motives of profit and loss, and that their advantages

are not to be enjoyed in the same unsuspecting uncommercial spirit as those of sunlight or air, but with a full sense of enquiry as to whether we are getting our money's worth. The present survey of railway undertakings in India and of the way in which they are financed is given with a view to arouse in our readers' minds this attitude of inquiry. They will find here some of the motives that hastened the growth of railway enterprise in India, and see how the railways affect the economical condition of the country in more ways than one.

The first Indian line of rail was projected in 1843 by Sir Macdonald Stephenson, who was afterwards active in forming the East Indian Railway Company. But this scheme was blighted. No English company would undertake railway enterprise in India unless the Government guaranteed a certain rate of profit over the capital spent. Lord Hardinge in his Minute of 1846 supported the guarantee scheme by laying great stress *on the military advantages* which railways would afford in addition to their more obvious benefits, commercially and socially. But the Court of Directors in London were against the guarantee proposal. A long period of delay intervened, during which *the Chambers of Commerce of Manchester and Glasgow represented the need of encouraging the carrying out of railways in India,* urging that a guarantee of a minimum rate of interest should be granted. At last Lord Dalhousie in an elaborate minute drew up a scheme for railways in India and advocated the guarantee proposal. His scheme consisted of well-chosen trunk lines, traversing the length and breadth of the peninsula, and connecting all the great cities and military cantonments. These trunk lines were to be constructed by private companies, to whom Government should guarantee a minimum of 5 p. c. interest on their capital expended, and from whom it should demand in return a certain measure of subordination. The scheme thus sketched out was promptly carried into execution. In 1853 the first lines were commenced, the first two in the field being the East Indian and the Great Indian Peninsular Railways. Both of them were undertaken by Joint-stock companies formed in London to whom the Secretary of state for India gave a guarantee of 5 per cent interest per annum on the necessary capital expenditure. Any profits above the 5 p. c. were to be divided equally between the shareholders and the Government of India.

The East Indian Railway has its terminus at Howrah on the bank of the Hooghly opposite Calcutta and at Delhi in the Punjab, a length

of 954 miles. The main line follows generally the right bank of the Ganges and passes through rich and fertile tracts of land in Bengal and the United Provinces of Agra and Allahabad. Among the principal towns passed through between its termini, may be mentioned Burdwan, the Zilla town of that part of Bengal ; Raneeganj and Asansol, the centres of the Bengal coal-mining industry ; Patna, a large and important city in Behar ; Allahabad, the capital of the United Provinces ; Cawnpur and Aligarh, large and important marts in the same provinces. In addition to the main line there is a loop line of 251 miles which leaves the main line above Burdwan and rejoins it at Kiul. There are also important branches to Agra, Barakar (famous for its coal fields) and Benares. An extension of the Railway from Allahabad to Jubbulpur (228 miles), where it meets the G. I. P. line to Bombay, was constructed about the year 1868. The last great line of the Railway, the Grand Chord Line from Sitarampur to Gaya across the Hazaribagh district, was opened in last December. All the lines are on the broad gauge, and are double lines for the first 469 miles from Howrah. Among the special engineering feats of the Railway are the Jamalpur tunnel near Monghyr through which the line breaks through the Khurruckpur hills, the bridge on the Jumna at Allahabad, and the two bridges on the Sone, the second of which, at Dehri-on-the-Sone is the second longest bridge in the British Empire. Notwithstanding its very heavy cost per mile it has been from its commencement one of the most successful lines in obtaining traffic. This is owing to the large and important part of India the line traverses. In the year 1880 this company's property was transferred to the Secretary of State for India, under arrangements which left the old company a continued interest in the work of the line for a term of years. For the five years to the end of 1892 the average net earnings amounted to 9 12 per cent. per annum.

The G. I. P. Railway whose construction was commenced at the same time as the E.I.R. connects Bombay with Jubbulpore in the Central Provinces, a distance of 616 miles. It also connects with the Madras Railway, and there is a branch from Bhoswal to Nagpur, the capital of the Central Provinces. The total length is over 1290 miles It traverses equally important districts as the E I. Railway and its capital expenditure and gross receipts are very much the same as its great Bengal competitor. Its working expenses are however higher owing to the heavier grades and the greater distance the coal has to be brought

for fuel. The net return for the 5 years to the end of 1892 averaged 7·60 per cent per annum.

The Madras Railway with its terminus at Madras and two arms respectively to the G. I. P. junction at Raichar and to Beypur on the opposite coast, was commenced in 1856, and the Bombay Baroda, and Central India which runs due north from Bombay through the fertile plain of Gujarat and across Rajputana to Delhi, in 1860. These lines obtained the same financial assistance from the Secretary of State for India. The first, although its cost of construction is very much less than the others, has not succeeded in earning the amount necessary to meet the interest guaranteed by the Secretary of State. Its net earnings for the five years to the end of 1892 averaged 3·46 per cent. per annum and the deficiency of interest is taken from the general revenues of India i. e. from the Indian tax-payer. The B. B. and C. I. Railway cost nearly as much per mile as the E. I. or G. I. P. Railways and the net earnings for the 5 years to 1892 averaged 8·38 per cent per annum.

All the foregoing enterprises although not actually dependent upon economy in construction and working for a good dividend to their shareholders, have with the exception of the Madras line done remarkably well.

Between 1861 and 1875 the following fresh lines were constructed, aggregating 1553 miles, the first three on the 5 ft. 6 in. gauge and the last on the metre gauge —(1) the Eastern Bengal, traversing the richest portion of the Gangetic delta; (2) the Sindh, Punjab and Delhi, consisting of three sections, one in Lower Sindh, another from Delhi to Lahore and the third from Lahore to Multan; (3) the Oudh and Rohilkhand, connecting Lucknow and Moradabad with Cawnpore and Benares; (4) and the South Indian, in the extreme south, from Cape Comorin to Madras City. These lines have now under the terms of their contracts been bought up by the Indian Government—they, like those already described, received financial assistance in the shape of a guarantee.

Between 1886 and 1891 the Indian Midland, Bengal and Nagpur, and Southern Marhatta systems were constructed, the two first on the 5 ft. 6 in. gauge and the last on the metre gauge. They have contracts with the Secretary of State and are described as State lines worked by companies. The shareholders for the time of their contracts are guaranteed interest at the rate of 3½ to 4 per cent. per annum on the capital expended on their construction, and

those contracts must go on until the year 1910 for the Indian Midland, 1913 for the B. N. Railway, and the present year for the Southern Mahratta. The two first lines open out new country and form shorter connecting links between upper India and Calcutta and therefore to some extent competitiors for the same traffic with the older trunk lines. Their construction has conferred little benefit on the country generally and including the Southern Mahratta their net receipts fall short by 43 lakhs of rupees per annum of the sum required to meet their sterling guarantees. This sum has to be taken from the revenues of India at the expense of the general taxpayer. The average net earnings for the five years to the end of 1892 were 1·34, 2·08, and 1·43 per cent per annum for the three lines respectively.

Between 1882 and 1890, the Bengal and North Western, Dehli, Umballa and Kalka, and Tarakeswar Railways were constructed and these may be classed for all practical purposes as the only lines of importance constructed in India to date entirely by private enterprise. None of these received any financial assistance from the Indian Government. The Bengal and North-Western Railway, notwithstanding the great disadvantage it has had to contend against in the depreciation of the gold value of the rupee has been able to pay to its shareholders interest at the rate of 4·35 per cent per annum for the year 1893 and similar dividends for previous years. It has opened out fertile districts on the left bank of the Ganges and given an outlet for the produce of these parts. The towns are not of such importance as those traversed by the earlier trunk lines. It has nevertheless succeeded in getting a very fair gross traffic for a metre gauge line. The Delhi, Umballa and Kalka Railway also offers results of the same nature and is worked by the Secretary of State for India through the E. I. Railway. The Tarakeswar line was constructed by capital raised in India; although a short line, it pays its shareholders 7¼ per cent on its capital cost.

Besides these there are the State Railways constructed and worked by the Govenment They are all metre gauge lines constructed for military purposes mostly on the North-west frontier, besides some famine protective lines. These are all unproductive lines run at a loss and considerably increase the burdens of the taxpayer.

Then again the Government of India has been urged for many years past to extend construction of railways with the main object of finding fresh markets for the English manufacturer. This must be held to imply that the Indian taxpayer is to incur all the risk

and that the English manufacturer is to reap all the profit. It may also mean that the progress of manufactures in India which is now steadily increasing will be more or less retarded by the introduction of cheap European products. Though the Government has not up till now expressly encouraged such demands, yet the practical effect of the policy of extensive railway contruction with state aid has been to turn India into a happy hunting ground for the iron and cotton manufacturers of England. It is interesting to note in this connection that while a great part of the internal trade of the country in food grains and other bulky articles is carried by the rivers, articles of European commerce, such as wheat, indigo, cotton, opium, saltpetre as well as the imports of Manchester piece goods prefer the railway.

The Fisheries of West Bengal.

The present province of Bengal including the tributary Mahals, has an area of 1,13,903 square miles and a population numbering 50,722,067. Physically the province is broadly divided into two parts; one part being a continuation of the great plain of Northern India and comprising the whole of Behar, excepting the Santhal Perganas and portions of the Bhagalpore district lying south of the Ganges, the whole of Lower Bengal excepting the districts of Birbhoom and Bankura and the northern half of Midnapore, and the whole of Orissa excepting the districts of Angul and Sambalpore, and the other being the rest.

The first part is almost entirely alluvial and intersected by numerous rivers many of which are perennial; it also abounds in waters, jheels, tanks and depressions.

The length of the main rivers in the province, including the Tributary States, is not less than 7000 miles and if a minimum breadth of 4 miles is taken for the dry season, we get a perennial riparian surface of 2,250 square miles which spreads out many times over during the rains. The area covered by the numerous minor streams, jheels and tanks, including the Chilka lake (344 square miles in the dry season, is not less than 8000 square miles, which during the four months in the rainy season is more than doubled. There is no other part of India except East Bengal and Assam, the physical conditions of which are similar, where inland fisheries play such an important part. Outside India, the

only parallels perhaps are furnished by Canada and the United States of America.

The coast line of Western Bengal is of limited extent. It is 570 miles long and is comprised in the districts of Khulna, 24-Perganas, Midnapore, Balasore, Cuttack and Puri. The greater portion of it is intersected by numerous rivers and estuaries the mouths of which with a few exceptions are obstructed by sandbars making the passage of vessels of even small draught impossible. During the rains, *i. e.* from July to September, a great part of the country, especially of part I. is under water and may not inappropriately be regarded as one vast inland fishery, even the rice-fields attracting swarms of fry and small fish. By a wise provision of Nature, this is also the period when most of the freshwater species spawn. The fisheries may be classified as fresh water, brackish water and sea.

The Ganges and its tributaries and branches constitute the most important fresh water fisheries in Bengal. These fisheries are most valuable in the Sadar and Buxar sub-divisions of Shahabad, Patna, Saran, Muzaffarpore, Durbhanga, Sadar and Begusarai sub-divisions of Monghyr, Sadar and Madhipura sub-divisions of Bhagalpur, Purnea, and Rajmahal sub-divison of the Santhal Perganas and to a more or less extent in Murshibabad, Burdwan, Nadia, Hooghly and Jessore. The principal fisheries are continued in Behar in the Ganges itself and its tributaries within a distance of 30 to 50 miles from their mouths, and in Lower Bengal, and also in the mainstream known henceferth as Padma and fofming the northern boundary of the districts of Murshidabad and Nadia, and in its branches and their ramifications. There is not much fishing in these waters during the rains but it practically begins in October with the subsidence of floods. The busy season is from November to March, the largest hauls being made in December, January and February. All kinds of fish, of all sizes, are caught but the most valuable ones belong to the Carp family such as Ruhi, Katla, Mirgal etc. During the rainy season and sometimes well in November, Hilsa is caught in large numbers in all the principal rivers, as often full of roe, they ascend from the sea, the quantity caught gradually diminishing in the upward journey. But it is worthy of note that even as high up as Patna the hauls are by no means insignificant. Hilsas generally keep to the big rivers such as the Ganges, including the Padma, and its offshoots the Hooghly and the Gorai, besides the Roopnarain, but small shoals and stragglers are found in all the others

which have direct communication with them. The Hilsa may be regarded as the Indian Shad. As freshwater fisheries, Orissa rivers are not of great value, though in the pools considerable [redacted] caught in the cold weather. The Su[redacted]own for the excellency of its carps.

Jheels are most numerous in Khu[redacted] and Magura and Narail Subdivisions In the cold weather they are the favourite haunts of all kinds of birds. They are also most valuable fisheries. In the rains they afford spawning ground for many fishes and shelter to all during the dry season, and being usually full of hardy acquatic weeds they are not open to free netting and thus immune from exahusting modes of capture. The water being practically stagnant is not favourable to the carp life and the larger varieties usually desert them in favour of rivers. But they are the proper home of the Koi or climbing perch, Magur, Singi and other fishes which though dark and unsightly and often of small size, are highly prized by the people as valuable and nourishing food, especially for the convalescent. With the gradual silting up of rivers and the increasing pressure of population the Jheels are being reclaimed and brought under cultivation causing a corresponding reduction in the fishing area. The rice-fields which cover a vast extent throughout the province are more or less flooded during the rains and in July and August they receive myriads of small fish and the fry of the larger varieties, which are caught not by professional men but by the villagers by means of dams, bamboo traps and other simple contrivances when the water begins to go down in September and October. The rice-fields do not make any valuable fisheries.

Every village may be said to possess one or more tanks and till not long ago it was the pious ambition of every well-to-do Hindu or Muhammadan in Lower Bengal to dig a tank for the benefit of men and beasts. But the feeling is very much on the wane. Even existing tanks are very much neglected. The tanks are most numerous in lower Bengal. In spite of the decrease in the number of new tanks dug and of the obvious neglect of old ones, we have in our perennial tanks a source of fish supply which even now is of considerable magnitude and which with care and attention and by the application of right methods is capable of immense development.

The Carps, though they do not usually spawn in confined waters thrive well in tanks, and in most districts the wealthy people systematically stock their private tanks with fry obtained from the rivers.

This is done on a commercial scale as a matter of business in a few districts, especially in the neighbourhood of Calcutta, and hundreds of the lower classes of both sexes find employment during the rains in gathering spawn in the Hooghly from above Cossipur and in the Damodar, especially near Amta in Howrah.

Next to the fresh water rivers, estuaries furnish the best fisheries both in extent and prolificness. They are numerous along the whole coast from the Haringhata to the Dèvi, but most so in Khulna and the 24-Parganas, the Sundarbans portion of which abounds in creeks and channels.

Fishing takes place in the estuaries and larger channels only during the autumn and cold weather, *i. e.*, from October to March, but the busiest season is from November to February, when parties of fishermen venture out to sea-face.

In the Sundarbans most of the fish caught, especially the larger sorts such as Bhetki are sent to Calcutta and some are dried. In the smaller channels, within easy reach to Calcutta, fishing takes place throughout the year and fish is often sent out to Calcutta in bamboo crafts from distant fishing grounds in Khulna. Further inland in Khulna from March to September large quantities of prawns are caught, boiled and dried for the Burma market. In the estuaries of Balasore and Cuttack, fishing is confined to the cold weather, when very heavy hauls are made. Owing to the distance of markets, most of the fish caught is either dried or salted for despatch inland.

The most valuable fish caught in the estuaries and the estuarine rivers are different kinds of Mugils and Polynemus and the well-known Bhetki. The Hooghly from Uluberiah to Diamond Harbour is noted for the famous Topsi which is caught with or without roe in great numbers from April to June. The fish is also found in a few other tidal rivers as the Pasar below Khulna) and Subarnarekha and Burabalang in Balasore and is nowhere so tasty, nor is it caught so largely as in the Hooghly. The Hilsa in the Hooghly is also like the Topsi greatly esteemed.

The Sundarban is the most valuable of our estuarine fisheries. It is intersected by large rivers and estuaries running from the North to South. It comprises a vast tract of forest and swamp 105 miles in length, and with an average breadth of about 44 miles, the total area being about 4,620 square miles. This great fishery is very imperfectly worked, whereas under more favourable conditions, it could

be made to supply not only Calcutta but other important markets with abundant fish in a fresh condition and also support a considerable business in preserved fish.

The Chilka forms a most valuable fishery. It abounds in fishes of all kinds, chiefly Mugils and perches, besides prawns and crabs. The best fishing grounds are situated on the South side, near the sea. The fish are caught in the shallow banks from October to November by means of fixed cruises each of which is over a mile long and several hundred yards wide. Prawns are caught in abundance from January in bamboo traps fixed to screens of the same material. They are boiled and dried for the Burmah market, and simply dried for consumption in Orissa Shoals of Hilsa are found in the rainy season near the north-east corner where the Doujee falls into the Lake. Owing to the absence of any market, most of the fish is dried and the larger varieties are also salted and exported to Cuttack, Puri and the Tributary States.

Sea-fishing is unimportant in Bengal except in Balasore where there are seven fishing stations along the coast, Chandipur being the best known of them.

There is no deep sea fishing except in Puri which alone has got an open coast. Even there such fishing is of the most limited extent and is carried on not by local Uriyahs but Telugu settlers from Ganjam called Nalliahs. In Puri there are some 400 families of Nalliahs inhabiting eight hamlets.

The abundance and variety of sea-fish caught on the fore-shore in Balasore and in the open sea in Puri indicate the wealth of marine life that may reasonably be looked for in the deep sea.

The Dawn Society Competition.

Vivekananda Gold Medal.

The above medal has been placed at the disposal of the Dawn Society by Sister Nivedita of R. K. V. to be awarded to any fit person, who may have satisfied such conditions as the Society might prescribe. The Society cannot be too grateful to the donor for the very special interest she has always taken in the welfare of the Student Community generally, and of the Dawn Society in particular. With regard to the conditions the society proposes to invite candidates from all parts of India who should be required to submit a thesis on only *one* of the subjects given below, to reach this office on or before the

31st December 1907. College students and post-graduate scholars are specially invited to the competition, but no discrimination will be made between candidate and candidate on any score, except that of merit as adjudged by a competent board of Examiners to be specially appointed for the purpose by the Secretary. The essay may be written in English or in Bengali. It may also be written in any other Indian vernacular, but in that case the manuscript essay must be accompanied by a translation into English. Such translation may, if necessary, be the work of a person who is not himself the author of the essay. Further, provided the thoughts and arguments of the writer are sufficiently intelligible to the examiners, it would not matter much whether a candidate is able to express himself in superior style or language.

Subjects for a Thesis for The Vivekananda Gold Medal.

[Candidates are invited to write on *only one* of the following themes.]

I. That the work of Indian Religious Teachers has always been more or less fruitful in some awakening of the national sense.

II. That great men have a passionate love for the common people.

III. That his Country has a greater claim on a man than his family.

IV. That all the Indian peoples together form an organic whole.

[*Note* :—This may be taken to mean that as the parts of the human body are all different from each other, and yet united to form a single organism, so there may be some such relationship among the Indian peoples.]

V. That Hindu and Mahomedan life and thought are alike in many important characteristics which distinguish them both from the Western.

VI. That the lives of Asoka and of Akbar, taken together, prove that in India the idea of democracy is essential to Nationality.

[*N. B.* It will be understood that the word, *democracy,* carries with it the idea that every man is free to develop himself to the utmost, regardless of his birth].

CALCUTTA
1st March, 1907.

SATIS CHANDRA MUKERJEE, M.A., B.L.,
Hony. Secretary, Dawn Society,
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Indian Industrial Exhibition, 1907.

By N. B. Dutt.

(Continued from the last number.)

Woollen Fabrics.

With the exception of Cawnpore and certain other places in the United Provinces, the chief centre of wollen manufactures in India is, of course, the Punjab The Cashmere shawls occupy the same position in the ranks of woolen fabrics of India as the Dacca muslin does in that of cotton fabrics. Fine specimens of Cashmere shawls have been exhibited by the Punjab Trading Co. of Calcutta. Shawls however are not so important from an economic point of view as the other articles of ordinary use, such as Lohis, Alwans, Flannels, Serges &c. The progress that the wool-industry of India has made in the course of the last few years will be quite apparent on an inspection of the stall in many parts of the Exhibition and specially of the pavilion of the Cawnpore Woollen Mills. This premier woollen-goods manfacturing company of India has exhibited various patterns of suitings, flannels &c. many of which can certainly rival foreign products of the same price. Excepting the products of this company the woollen manufactures of India may generally be said to consist of two types of articles, *viz.*, woven or felted blankets (*namdas*) usually of a coarse nature and country cloths or *Pashminas.* Namdas are made of unspun wool and are utillised as bed and floor rugs, horse cloths and for such like purposes. The *pasham* for *Pashminas* comes from Persia, Bokhara and in considerable quantity from Australia. A large proportion of woollen goods produced in India is therefore woven of foreign yarn Shawls, rumals, dosalas, jamiwars and Rampur chaddars are some of the principal varieties of finer woollen fabrics. The chief seats of artistic woollen manufactures are Kashmir, Ludhiana, Simla, Kangra, Amritsar and Gujrat. Extensive assortments of pashminas from these noted centres may be found in many stalls in the Mina Bazar.

Embroidery.

Embroidery is either worked in loom or wrought by needle work. The famous *phulkari* work of the Punjab, specimens of which are to be seen in many parts of the Exhibition is silk embroidered cotton fabric and is chiefly produced in Amritsar, Sialkot, Lahore, Hazara and Rawalpindi. No less distinguished for fancy embroidery is the chikal work of

Lucknow, very beautiful specimens of which decorate some of the sale-stalls in the Mina Bazar. Mention has already been made of the Jamdani work of Dacca and Kashmir shawl embroidery of Amritsar, both of which hava been well represented in the Eastern Bengal and Assam Court and the stall of the Punjab Trading Co. respectively. The Basel Mission Weaving Establishment, the Tipperah and Mysore Courts are other places where visitors will find numerous varieties of exquisite embroidery. As regards lace, an industry allied to embroidery, it is well known that lace-making has become as much an industry of the people of Quilon and of many other parts of Southern India as carpet weaving may be said to be in Mirzapore or Agra. In fact the laces coming from these parts of India exhibit such an elegance of pattern and exquisiteness of finish as reflect the greatest credit on the manufactures.

Wares & Utensils.

The wares and utensils of India are divisible into two very broad divisions, *viz.* the artwares of metal, wood, porcelain and other materials and the more useful household wares. Among the metal artwares the foremost place is, of course, occupied by the gold aud silver plates which are manufactured in many parts of India. The famous centres of the production of these articles are however Bangalore, Poona, Bombay, Cashmere, Benares, Calcutta, Cuttack, Dacca and Rangoon. Very splendid specimens of gold and silver plates have been exhibited by Messrs. Tarachand Pursram Ramswami & Co. of Bombay, the Indian Stores of Calcutta and to some extent by the Jaipur School of Art.

The enamelled and bidri wares of Jaipur and Lucknow respectively form another class of products which have long been famous as representing the highest workmanship in the metal artware of India. The highly artistic Enamelled and Lacquered wares exhibited in the stall of Jaipur Maharaj's School of Art speak of the extraordinary skill of Jaipur artisans in enamelling and lacquering Among the metals used in the manufacture of ordinary household utensils the most interesting just at the present time is of course aluminium. Aluminium wares of almost every description have come into popular use in many parts of India and the presence in the Exhibition of aluminiun utensils from Madras, Cuttack, Nadia and Calcutta is an indication that in the time to come aluminium wares will occupy a prominent position in the ranks of metal wares of India. In the section of glass wares it is satisfactory to note that glass-works have come into existence in Rajpur (Derahdun), Ambala City and Sikandra Row (Aligarh). The articles that are being turned out by these pioneer works although not of very high quality are still very promising. The unglazed terra cotta ware and porcelain wares as represented by the Basel Mission Tile Works and Mysore and Bamra exhibits are indeed of a superior kind. As regards other ceramic wares the products of Calcutta Pottery works and Indian Patent Stone Co., are very instructive and appear to be beginnings of new industries in India.—*Adapted from "Industrial India."*

Question.

How can Indian students increase their love for their country?

Answer.

(a) By increasing their stock of knowledge of India and Indians.
(b) By learning to act together for some common purposes useful to their country.
(c) By helping their countrymen in creating a demand for their manufactures.
(d) By helping the cause of education on national lines.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I: INDIANA.

Irrigation Works in India.

(By a Student of the Bengal National College.)

Irrigation is the process by which is effected the distribution of the moisture which is needed to support plant-life. In irrigation the part played by man must in the very nature of things be very insignificant compared with the pre-eminent part played by nature. Man cannot produce anything. He only produces utilities; still less can he create any new source of moisture. His function in this respect is limited only to a useful distribution of that moisture which it is nature's function to provide for every country. And even in the matter of the distribution of moisture, nature leaves very little to be done by man to supplement her.

The Extent and Methods of Natural Irrigation.

The primary source of moisture in a country is its rainfall. And in India nature herself has provided various ways in which this

moisture is stored up and distributed for the perennial use of man. Thus, (1) the snows of the Himalayas and the springs of all mountain elevations in India form a perpetual storage of the moisture of previous years; and nature effects the perennial distribution of this moisture by means of the rivers, that are fed by snow and mountain springs. Then there are also (2) the underground reservoirs which constitute the most important form in which the rain of previous monsoons is stored and applied for agricultural purposes; thus the whole of the alluvial tract from Peshawar to Calcutta is one underground freshwater sea. The south-eastern part of the Madras Presidency also has this underground water. In this case, of course, nature simply stores up moisture, the distribution of which is left to man who effects it by means of wells. Then (3) the deep lakes or surface reservoirs may be mentioned, which are found in the large valleys and ravines of rocks. Much distribution of moisture is also effected by nature by means of (4) the river floods and innundations. The typical tracts receiving moisture in this form in India are the deltas of all the large rivers, the enormous stretches of country on either banks of the rivers in Eastern Bengal and parts of Assam, strips of land along the banks of the large rivers which intersect the Gangetic Valley, etc. Lastly, (5) there are some soils which have the capacity for retaining moisture which is always sufficient for plantlife. These are the "black cotton soil" of Central India, formed from trap rock, and having the power of resisting evaporation, as also the enormous flats which lie alongside the river-beds of large streams in the sandy plains of the Punjab.

Thus by means of the rain and vapour, the perpetual snows and the perennial springs, the rivers and their innundations, and the underground reservoirs or deep lakes, nature has done for India what she has hardly done for any other country in the world, reducing within very narrow limits the field of artificial irrigation.

The Extent and Methods of Artificial Irrigation.

It has already been mentioned that man's part is only to supplement nature and supply her deficiencies, though, of course, it is not always easy or possible to remove by art the defects of nature. The deficiencies of nature arise principally in two ways. First, from a deficient rainfall. The minimum amount of rainfall necessary for cultivation is about 10 or 12 inches, and where even this amount does

not occur artificial irrigation becomes essentially necessary. This is the case in countiries like Sind, Rajputana, and parts of the Punjab. Secondly, the disadvantage may arise from an unequal distribution of rainfall. This is the case in Southern India, in parts even of the Himalayas, and in the Madras Province particularly, where the rain, though the total amount ranges from 40 to 60 inches in the year, generally falls in short periods, and it is not uncommon to have bursts of 12 inches in twenty-four hours. The total area of the tract where this is the case has been estimated to be about 1 million square miles.

The principal ways in which the natural defects of irrigation are sought to be removed by artificial methods are—

(i) irrigation from *wells* ;

(ii) irrigation from *surface tanks* by means of connecting channels ;

(iii) irrigation from canals ;

(*a*) Irrigation from Wells.

There are various ways in which wells are worked, the most notable of them being the Persian wheel, with its revolving earthenware pots, the mote, with its leathern bag, the lat or the Shadouf, the basket scoop, and the *dooni* of Bengal. The wells are in use mostly in the Punjab and the United Provinces, and the whole country between Delhi and Benares is riddled like a sieve with these waterholes from 10 to 50 ft. in depth, and costing about 300 to 600 rupees. The total area in British India watered by wells, all of which are of private construction, has been estimated to be about 13 million acres, or 30 per cent. of the total area of artificial irrigation. The average area irrigated by a permanent well is 12 acres.

(*b*) Irrigation from Tanks.

The second method of tank irrigation by means of connecting channels is of indigenous origin and is in use mostly in the Madras Presidency where there are no less than 43,000 irrigation reservoirs (of which some 10,000 have fallen into disuse), irrigating some 3½ million acres. The tank is the earliest indigenous system of irrigation and the average length of the embankment of these tanks is about half a mile, while there are two large tanks in the Chingleput District of Madras, said to be 1,100 years old and still irrigating from 2000 to 4000 acres, of which one has a dam of the immense length of 30 miles, and the other of 12 miles. "These tanks produce such an elaborate

and complete system of irrigation as can only be compared for cost and completeness to the railway system in England, and in their constructive excellence they well show what the Hindus are capable of." (Arthur Jacob).

There are also remnants of several lakes and tanks in the Central Provinces which tell their own tale of energy and agricultural prosperity hundreds of years ago, and point to the part they have played in the administration of the country under the earlier rulers. The Juma Aurbejhirri and Pelingkherri tanks at Nagpur, that at Seoni, and the Hanuman Tal at Jubbulpur, are still extraordinary works of which even a scientific age and a highly civilised Government may be proud. The Mahomedan administrators also distinguished themselves by the construction of irrigation works the importance of which they fully recognised. "In nearly all the old Muhammadan towns are to be found ruins of extensive water works." (Mr. Rivettcarnac, late Cotton Commissioner, Central Provinces).

The following testimony of Lieut. Col. Tyrrel, whose experience of 15 years as an Executive Engineer in many parts of India attaches great weight to it, is well worth quoting in connection with this subject of indigenous and pre-British methods of irrigation in India.

"India has an engineering history, not written in splendid palaces and lofty structures, yet still marked by works whose usefulness may vie with works of any other nation—works on which her life depends. All over India, but more particularly in the Central and Southern portions of the Peninsula, works for irrigation and for storing water are to be seen, of greater magnitude generally than we have yet attempted to construct, notwithstanding our boasted science and the ample means at our command. The splendid tank of Hoossain Saugar, near Hyderabad, and many more in the Nizam's territory, the immense tank east of Gooty, the vast network of tanks south of Trichinopoly, and the ruins and relics of great works of this description in the now deserted jungles of Goomsoor, denote a system of irrigation superior to anything that we have effected. * * * *
The ancient rulers were aware of the importance of canals, and commenced our present system in the north. Thus the history of native engineering in India as regards the Hindoo is not brilliant, but it was useful. Yet we, with all our boasted science, have failed to do what the Hindoo did in a most effective manner in many parts of the country (see a map of the Toudeman's country south of Tanjore; it is a network

of tanks) ; that is, store water all over it. We have taken water by anicut in the large deltas, following the example set us by the natives, but in storing water against an insufficient monsoon we have done scarcely anything. Yet this is the great want of India to protect her from those dire famines, when the dead may be reckoned by tens of thousands. There is no country in the world that so much requires the storage of water ; and under its native rulers, who were well aware of their obligations and interests on this head, no country was better provided with such hydraulic works as the science of those days and the limited means at their disposal enabled native princes and private benefactors to construct. Our grandest works of irrigation are only the amplification of Indian ideas. The Godavari anicut, for example is a copy of the old Coleroon anicut. If the large rivers in India were all systematically attacked in the same mannner as the Coleroon, their fertilising waters might be made to bring millions of acres to cultivation, instead of flowing idly to the sea."

Besides these surface tanks there are also small storage works in the Guzerat, Deccan, and Karnatic districts of Bombay, on which depend nearly two-thirds of their irrigation. And there are 50,000 small private tanks in the Central Provinces which irrigate 650,000 acres in years of high demand. Indeed tank irrigation is to be found in some form or other in all provinces of India except in the Punjab and Sind, where it is unknown or nearly so.

Of the total area of 44 million acres, now artificially irrigated in British India, about 8 million acres are annully irrigated by this method of tanks ; (and, as shown above, 13 million acres are irrigated by wells). "A very large porportion of this area is watered by works originally constructed under native rule and by native engineers." (Buckley—"Irrigation Works of India.").

(c) Irrigation from Canals.

The system of irrigation from canals, by means of which water is led away from rivers and streams to irrigate adjacent land by shallow cuts through the river banks, was probably practised before the system of tanks. In India canals are usually known to be of two kinds—(1) inundation canals, and (2) the perennial canals, though it is hard to draw the line of division between them. There are some canals which are perennial in the sense that water does flow in them all the year round, and yet the discharge is so small during the dry season of the

year as compared with that of the flood season, that they would more properly be classed with inundation canals, although that term is usually only applied to channels.

The chief inundation canals of India, which are at best a precarious system of irrigation depending on river floods, are found in the basin of the Indus and its fine tributaries. They aggregate some 2,500 miles in length and irrigate more than 1 million acres. The canals of Sind, which are for the most part the work of ancient rulers of the country, or of the cultivators themselves aggregate some 6,000 miles in length without which Sind would have a very small cultivated area, but by means of them some 3 million acres are now annually irrigated.

The earliest example of successful perennial canals are to be found in the delta systems of Madras. These are mainly those of the four great rivers—the Godavari, the Krishna, the Pennar and the Kaveri, which irrigate an area of about 340,000 square miles. The deltas of these rivers, at their confluence with the Ocean, were poverty-stricken, sparsely cultivated tracts subject to recurring droughts, but the irrigation systems constructed in them have converted them into highly cultivated and prosperous areas.

There is also another system of perennial canals in Upper India. This includes (1) the Sirhind Canal; (2) the Chenab Canal, which is the largest of all Indian systems and originally an inundation canal; it has now turned some 2 million acres of wilderness into sheets of luxuriant crops, and cost about two million pounds; (3) the Jhelum Canal, the most recent of the Punjàb system. These are all in the Punjab.

In the United Provinces there are (1) the Ganges, and (2) the Lower Ganges Canals, the total length of which, exclusive of all the distributing channels, is 1000 miles.

In the province of Bengal there are three perennial irrigation systems fed from rivers. These are (1) the Orissa Canals, (2) the Sone and Saran Canals in Behàr, (3) the Midnapur canal.

The total length, including distributaries, of the various canal systems under the supervision of the Government, is about 44,000 miles, and the amount spent on these works is about 30 million pounds, on which the net profit has been officially estimated to be about 6 or 7 per cent.

The costruction of these perennial canals was not an original project of the British Government, for they were anticipated by old Indian rulers. Most of the weirs on the Tungabhadra channels, for instance, were

constucted by the Hindu monarch, Krishna Ray, in the beginning of the 16th century. Again the Western Jumna Canal has been attributed to Feroze Shah, who about the middle of the 14th century is said to have cut a canal to irrigate his favourite hunting grounds. This canal was afterwards retouched by Akbar in the 16th century and by the Emperor Shah Jahan in the 17th century. The Eastern Jumna Canal was also originally commenced by Shah Jahan, and was improved by the English.

Further Scope for Artificial Irrigation.

We shall conclude this notice of the irrigation works of India by giving the following facts and figures, which indicate roughly the existing and possible functions or province of artificial irrigation in India, as also the small proportion of the total area to which irrigation can be extended. There are in British India *226 million acres* which are annually sown, of which nature leaves only *44 million acres* to be artificially irrigated by man—i e., only 20 per cent. of the crops which are sown are irrigated artificially. Of this 44 million acres representing the extent of artificial irrigation, 13 million acres are irrigated from wells, all constructed by private enterprise, 17 million acres from canals, 8 millions from tanks, and 6 millions in various other ways. The part that private enterprise, as distinguished from Government, has played in this irrigation is far more considerable than might naturally be expected. Thus while 18½ million acres are irrigated from works administered by Government, 25½ million acres are irrigated by works under private management, or, to put the matter in another way, while Government works irrigate only 42 per cent. of the total area that falls to artificial irrigation, private works irrigate 58 per cent.

With regard to the possibilities of artificial irrigation, or the extent to which it can and should be developed, there still remains much to be done, and the limit is far from being reached. While only 44 million acres are taken in by artificial irrigation so many as 60 million acres demand and are deprived of it. This area, of course, includes, (i) cultivated lands which are irrigable and can be much improved by irrigation, (ii) culturable lands which are irrigable, but which irrigation alone can bring to the margin of cultivation.

The Salt Industry of Rajputana.

Salt is an article of supreme necessity to the Indian, who is in most cases a vegetarian. The enormous quantity of salt required for Indian consumption is derived principally from four main sources. (1) By evaporation from sea-water along the entire double line of seaboard from Bombay to Orissa, but especially in Guzerat and on the Coromandel Coast. This is the stuff known in the Bengal market as *Karkach* salt. (2) By quarrying solid hills of salt in the north-east of the Punjab. This is the *Saindhab* salt of the market. (3) By importation from Cheshire in England and other foreign countries. This salt has been so long used in Bengal only, all the other provinces, including Orissa, using *Swadeshi* salt from one or other of the above-mentioned sources.

Of the four sources mentioned above, the salt sources of Rajputana take a prominent place, for they furnish supplies of salt to five of the great territorial areas of India—Rajputana, Central India, the United Provinces of Agra and Oudh, and in lesser quantities to the Punjab and the Central Provinces. The average production of Rajputana salt is about 200,000 tons annually consumed by about 59 millions of people.

The Rajputana salt sources are situated in the north-west portion of the territory and to the north of the Aravalli range. The character of this region is sandy, unproductive and badly watered. Between the Aravallis and the Luni river which runs from Ajmeer south-west to the Runn of Cutch the country is comparatively fertile and well watered. But to the north and north-west of the Luni which is flooded during the monsoon only and is merely a dry water course at other seasons of the year, the country becomes more and more sandy and unproductive with the water-level falling deeper below the surface, until it merges into the Indian Desert, a vast area covered with interminable ridges of sand varying from 50 to 100 ft. in height, and with the water level, where this can be reached, from 300 to 400 ft. below the surface.

The whole of this area is saline in character. As a rule the water obtained from wells is more or less brackish, in some instances so brackish as to be undrinkable by human beings, and in such cases the scanty population have to depend upon rain water stored in small reservoirs constructed underground When depressions below the

general surface level occur, salt effloresces profusely ; and where these depressions are large, brine is obtainable for the production of salt. There are a number of depressions capable of producing salt, and the principal ones from which salt is at present obtained will now be described.

The most important of these salt sources is the Sambhar Salt Lake which is situated at a height of about 1,200 ft. above the level of the sea, and covers an area of 90 square miles, being 20 miles in length, the breadth varying from 2 to 7 miles. The country surrounding it is sandy and sterile with the Indian Desert to the westward. Local tradition relates that at one time a dense forest flourished on the plain now occupied by the lake. About the year 540 A. D. a Chohan Rajput named Manik Rai lived in a village on the margin of the depression. Manik Rai's cow used to give her milk spontaneously to a saint who lived in the temple of the goddess Mother Sakambra which is still standing on a conical hill on the edge of the plain. In return for this the goddess turned the whole forest into a plain of silver which was afterwards turned into a lake of salt. The inhabitants of the village remained ignorant of the value of the lake till some time after when a royal officer of position in passing the lake noticed the formation of crystals of salt in the water, communicated its worth to them and had himself placed in charge of the place in order that he might manufacture salt. A family now residing at the lake claim to be the descendants of this personage ; and judging from this tradition the lake has been worked for salt during the past 1400 years.

The bed of the lake is composed of fine black, tenacious mud. There is no outlet, and the three rivers which flow into it are dry during the hot and cold seasons with salt efflorescences covering their bed ; but during the annual rains they come down in flood and fill the lake to a depth of about 4 ft. in the centre. With this depth, the whole of the lake is covered with water. Evaporation is extremely rapid and in years of ordinary rainfall the whole of the water which accumulates during the rainy season is evaporated during the succeeding dry months, leaving a crust of salt on the lake bed. Occasionally after an exceptionally heavy rainfall the lake contains water throughout the year. During the rainy season the scenery of the lake is exceptionally fine ; a magnificent sheet of water (its shallowness is not apparent) with bold rocky hills to the westward, and the surrounding country clothed with grass of a tender green. But during the dry months the

country resumes its sterile appearance and the bed of the lake with its crust of salt takes the appearance of a plain of white glittering snow.

The lake lies within the boundaries of the Native States of Jaipur and Jodhpur. The population in the neighbourhood is sparse owing to the sterility of the country but there are two not inconsiderable towns on the shores of the lake itself, Sambhar and Nawa. Both towns owe their importance to the trade in the salt of the lake. The towns arose to their present positions on three considerations, the existence of drinkable water in sufficiently large quantities, facilities for the manufacture of salt and the lines of trade routes. During the year 1870 the British Government obtained the lease of the lake from the Jodhpur and Jaipur States for an annual payment of Rs. 7,000,000 on the condition that if the sales of salt exceeded 1,725,000 maunds in any year, 40 p. c. of the sale price of such excess would be paid to the States as royalty.

Salt is obtained from the lake in three ways. First of all there are the permanent salt works or *kyars* constructed in the bed of the lake. Portions of the lake-bed are enclosed by embankments of lake mud. Within the enclosure are excavated several pans into which the brine is irrigated. Evaporation results in the precipitation of salt in a soft crust from 2 to 3 inches thick. When ready for extraction labourers enter a pan with baskets, the crust is broken up and the salt is carried to a storage platform by the side of the enclosure and there stored in oblong heaps. The salt produced is white and of very good quality. It is known as *Romak* salt but is commonly known by the name of *Sakambari* salt from the name of the goddess mentioned above. There are at present 11 salt works at the lake with an evaporating surface of 736 acres, their productive capacity being about 200 tons an acre.

The second method consists in constructing shallow solar evaporation pans of a temporary nature on the lake shore after the close of the rainy season. The salt is scraped up by means of wooden planks attached to handles. The salt is white and of good quality but the crystals are small owing to the shallow depth of brine in which they are formed. During a favourable year from 4,000 to 5,000 of these pans are worked and occupy a length of about 15 miles on the lake shore.

The third method consists in enclosing portions of the lake-bed itself during winter when the brine becomes dense, and collecting the spontaneous salt that crystallises on the surface. In this case no pans have to be dug. The salt produced is similar in shape and size to kyar

salt though the colour is not so white. During a favourable season the parts of the lake bed enclosed in this manner cover in the aggregate about 6 square miles

The work is wholly conducted by daily labour, the work being paid for from day to day. The labourers as they collect the salt form it into small pyramids and the pay of each labourer is placed at the top of his pyramid. When the manufacture is active about 4,500 persons are engaged. As soon as the collection of salt begins labourers resort to the lake from long distances and live in small huts erected in the vicinity of the salt works from materials (grass &c.) given to them for the purpose. The collection of salt which forms in the *kyars* is not difficult but in wading in the mud of the enclosed parts of the lake bed the bare feet and legs of the labourers are often cut by salt crystals and festering sores occur. During the hot season it is impossible to work in the lake except from dawn to 10 or 11 A.M. During the rest of the day the water is scalding hot.

The manufacture is mainly dependent on the monsoon rainfall, for the outturn of salt fluctuates with the quantity of brine in the lake. The quality is good, containing 96 to 98 per cent. of pure sodium chloride. It is the favourite salt of the people who inhabit Rajputana, Central India and the United Provinces of Agra and Oudh. Before the opening of railways the trade was carried by carts, camels and pack-bullocks. The Banjaras are a wandering tribe of hereditary carriers and the trade they carried on was at one time of great importance. Droves of packbullocks, numbering as many as 10,000 used to visit the lake arriving with much ceremony, the principal man of each drove being mounted on a handsome horse and attended by an escort bearing a flag and kettledrums. These Banjaras were traders, carriers and distributors combined ; they purchased salt, conveyed it to areas of consumption on their bullocks and retailed it from town to town and from village to village. The extension of railways and the more settled and peaceful condition of all parts of the country has affected this description of trade ; salt can be cheaply and expeditiously transported in all directions by railway and the great droves of Banjara bullocks escorted by armed men are no longer to be seen anywhere. A few of these picturesque wanderers still visit the lake yearly but the number is small, and as the railways extend still further this description of trade will cease.

The whole country is arid, the heat great and when the lake is

drying up the stench from decaying insect and vegetable forms which flourish when the brine is weak and die off as its density rises, is very offensive. But the scenery shortly after the rainy season is worth a visit. Standing on the low sand ridge at the eastern edge of the lake on which the salt officers have settled, the spectator would see below him the white buildings of the town of Sambhar and beyond a vast sheet of water bounded to the westward by the hills and ridges of the Aravalli range with the white houses of the town of Nawa nestling in the midst of trees on the edge of the lake, about 12 miles away in a direct line. Nearer, he would notice the railway line crossing the eastern end of the lake, on a high embankment, the large salt works which have been described, snow-white heaps of salt of about 2000 tons each dotted here and there and crowds of labourers engaged in the collection and storage of salt. He would also see thousands of flamingoes appearing like pink clouds as they rose in flight. These birds resort to the lake soon after the annual rainfall and live upon the insect life with which the lake teems while the density of the brine is low. They migrate as soon as the specific gravity of the lake increases and all insect and vegetable forms are destroyed by the rising density of the brine.

As Sambhar is the most important and typical of the salt sources of Rajputana we have given a long and detailed account of the same. Among other important sources may be mentioned the Pachbadra and Dindwana Sources in Jodhpur. At Pachbadra there is no lake but several brine springs into which there are thrown branches of the thorny *morali* plant to promote crystallisation. The salt is white, clean and good. As at Sambhar the source is held to be under the protection of a goddess-Mother, Sambrarai. The shrine is maintained by contributions of the salt manufacturers and the pious Hindus of other castes in the neighbourhood. The productive capacity is as great as the salt-producing area is large and, the underlying brine abundant. The brine springs are perennial and manufacture is not dependent on the rainfall. The Dindwana source is a saline depression where some water collects during the monsoon season and leaves a strong saline efflorescence on its evaporation during the dry months of the year. The supply is abundant and inexhaustible. There are many other depressions in Rajputana at which salt can be produced.

The Popular Poetry of the Marathas.

The Marathas are famed throughout India more for their warlike prowess and martial deeds than for any higher aspects of civilisation and culture. In fact, it is generally supposed that the nation which, issuing from the Deccan rolled back the tide of Muhammadan conquest, gave laws to the Emperor of Delhi and disputed the sovereignty of India with the British, was little better than a horde of rude mountaineers. But on the other hand the Marathis are one of the most cultured of the Indian races. The Marathi Brahmans can vie in their acquaintance with the vast store of Sanskrit literature with the Brahmans of most provinces in India; nor have there been wanting instances—as in the case of Sridhara who wrote the famous commentary on the *Bhagavat*—of writers who had added their contributions to the general treasury. Then there are historical chronicles in prose called *Bakhars*, which form the principal sources of Maratha history to the present day. But the most characteristic production of Marathi civilisation is its poetical literature, especially its religious and devotional poetry. If Sivaji represents one trait of the Marathi genius, its capacity for military, political and administrative organisation, Tukaram represents a far deeper and subtler trait of the Marathi mind, namely, its intense spirituality. In fact the political movement inaugurated by Sivaji was itself inspired by the spiritual teachings of Ramdas, Tukaram, and the whole host of Marathi saints and poets. We propose in this article to take a rough survey of this poetical literature so far as it is popular, *i.e.*, exercises an influence on the mind, not only of the cultured classes, but also of the general mass of the population.

Marathi popular poetry falls principally under three heads—the *Abhangas* or religious songs containing precepts of devotion and morality; the *Pawadas* or historical ballads celebrating the heroic deeds of Sivaji and the Peshwas, and last of all, the *Lavanyas* or love-songs. The whole of this body of literature may fairly be termed a living and popular literature, considering the influence they still exercise over the popular mind. Considering the high military character of the Marathi nation it is rather a remarkable circumstance that the works which have been issuing in large numbers from the Marathi press should be almost exclusively religious, that popular taste has not called for the multiplication either of the *Bakhars* or of the *Pawadas*

which exist in considerable numbers, and that on the subject of war the most celebrated writers should have scarcely touched, abandoning the gallant exploits of their own nation from the days of Sivaji to those of Baji Rao to nameless versifiers.

Religious Poetry.

Of the religious poetry of the Marathas it may be remarked at the outset that most of these poets were saints and thought-leaders whose principal mission consisted in impressing on the populace the truth that religion is essentially a matter of inner spiritual growth and not of mere outward forms and ceremonies, and the anti-ceremonial tone of their teachings brought them into conflict with the hereditary Brahman priesthood who were then sadly neglecting their charge and living on mere prestige. The earliest of these saintly poets were Namadev and Jnanadev. The former was a tailor by caste and is supposed to be the oldest of the Maratha poets. He wrote chiefly in the *Abhanga* metre and his miscellaueous *Abhangas* are very popular with the peasantry. Most of these verses end with the words नाम म्हणे Nama says. Jnanadev was a Deshasta Brahman and lived at the village of Alandi in the Poona district, where his tomb and temple still exist and attract some 50,000 people annually at a great fair. The most celebrated of Jnanadev's work is his *Jnaneswari* a commentary on the *Bhagavadgita* which was composed in 1290 A. D. Jnanadev had two brothers named Nivritti and Sopanadev and one sister named Muktabai, all of whom have been deified by the Marathas, the three brothers being regarded as incarnations of the Hindu Trinity and the sister as an incarnation of the Goddess of Learning. An almost idolatrous reverence is paid to copies of the *Jnaneswari* which have been handed down from father to son in some Maratha families of the middle class.

For three centuries after Jnanadev, during the Muhammadan occupation, no writer of any note appeared. Towards the end of the sixteenth century there appeared in Paithan, the old centre of Maratha glory, an exceedingly remarkable man, remarkable both as a poet and a reformer. This was Eknath, son of Suryaji, a Deshasta Brahman. Many stories are told of the ridicule and persecution which he underwent at the hands of the Brahmans of Paithan and Benares. On several occasions he was put out of caste, and once his poems were publicly sunk in the river Godavari. But he cared for none of these

things and boldly preached his principles and carried them into practice. His most popular work is his metrical translation of the Bhagavat generally called Eknathi Bhagavat. He died in A.D. 1608. Just about this time were born two of the most distinguished of Maratha poets - one a Wani, the other a Brahman. The first was Tukaram, the greatest of the saintly poets of Maharashtra. The other was Ramdas, the celebrated preceptor of the great Sivaji. Tukaram was the son of a. *Wani* (trader) named Vallabha, and was born at Dehu, a village about eighteen miles from Poona. He was a great devotee of the god Vithoba of Pandharpur, and most of his poems are in honour of that deity. He always wrote in the Abhanga metre, and his style is simple, sweet, and often full of pathos. He is the most original of all Maratha poets, and his work is remarkable for a high and sustained level of religious exaltation. The following is a rough version of the Abhanga in which he expresses his sense of relief and satisfaction when after years of doubt and uncertainty he receive his *dikhamantra* (दीक्षा-मन्त्र) from a saint named Babaji who appeared to him in vision :—

Hear, O Lord, my firm resolve,
My life at your feet I lay ;
All else I've left, it's you I want ;
All fear, all doubt's away.

O Lord, the primal tie that bound
My soul to your lotus feet,
Is tighter knit by your saints on earth,
That I've had the luck to meet.

Devotion and life, it's all I have,
And all I have is thine ;
The saints to you have left my care,
Your feet I'll ne'er resign.

Most of his *Abhangas* are autobiographical in their character, being based on incidents in his own life. He is said to have composed more than 8000 Abhangas, which may be regarded as the Veda of the Marathi Vaishnavas. But they are admired and recited by all classes of the Maratha peoples, so that he may fairly be regarded as the national poet of Maharashtra. Ruling chiefs like the Sindhia or the Holkar are known as the followers of Tukaram and it is one of their duties to assemble with their relations once a month on a fixed day and recite the verses of Tukaram Among the lower classes the *Tirthakaris* (तीर्थकरी) who include a considerable number of men, sing

Tuka's Abhangas with great rejoicings. And every year in the months of *Ashadh* and *Kartik* about a lakh of people make the pilgrimage to the temple of Vithoba in Pandharpur to do honour to the memory of the saint.

Ramdas was less fluent and less pathetic, but his works are remarkable for their analytical power and practical wisdom. Sivaji had the highest reverence for the poet who was his *Guru* and whom he invariably consulted before every great undertaking He is said to have given a striking proof of his respect by making over to Ramdas his dominions in free gift, in token of which he adopted as his royal standard the religious flag or *Bhugwa Zenda*. Ramdas died in 1681 at the age of 73.

Two years before his death was born near the holy city of Pandharpur one who may claim to be the most universally popular of all Maratha poets, Shridhar, who was the son of a pious Deshasta Brahman. There is no Maratha poet who equals Shridhar in the acceptance he obtains from all classes. "In every town and village in the Deccan and Konkan, especially during the rains, the pious Maratha will be found enjoying with his family and friends the recitation of the Pothi of Shridhar, and enjoying it indeed. Except an occasional gentle laugh, or a sigh, or a tear, not a sound disturbs the rapt silence of the audience unless when one of those passages of supreme pathos is reached, which affects the whole of the listeners simultaneously with an outburst of emotion which drowns the voice of the reader."* Shridhar tells us that he wrote especially for the weaker sex, and his Marathi versions of the Ramayan and the Mahabharat known respectively as the '*Ram Vijaya*' and the '*Pandava Prutap*' have the same hold on the Marathi women and the common people as similar versions of Kashiram and Kirtivasa in Bengali and of Tulsidas in Hindi have on the women and the masses of Bengal and Hindusthan. Among his other works are *Hari Vijay* (हरि विजय) or Triumph of Hari and *Shivalilamrita* (शिवलीलामृत) or the Wonders of Siva.

Among the poets who appeared in the 18th century Moropanth is the most famous. His writings are held in high esteem, especially by the Brahmans. Most of his works consisted of translations from *Bhagavat, Mahabharat* or *Ramayana*. It is said of him that in early life, when he was clerk in an establishment, he sat up one whole night in order to find out an error of two annas in his account. At this his wife pointed out to him that if he had devoted the same amount of concentration on religious matters, he would have secured the salvation of his soul. This incidental admonition gave a religious turn to Moropanth's mind and thenceforth he devoted himself to composing religious verses. His writings are less simple and more overloaded with the Sanskrit element than those of Tukaram and Shridhar.

(To be continued.)

* Acworth's *Marathi Ballads*.

Question.

How can Indian students increase their love for their country ?

Answer.

(*a*) By increasing their stock of knowledge of India and Indians.
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) By helping the cause of education on national lines.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I : INDIANA.

The Popular Poetry of the Marathas.

(Continued from our last number.)

Lavnis or Love Songs.

The *Lavnis* or love songs current among the Marathas labour under the charge of being for the most part licentious and coarse. The greatest of Lavni writers, Ram Joshi, is, however, free from this imputation. He was the son of a well-to-do Deshastha Brahman of Sholapur, was born in 1762, and died in 1812 A. D. He has written many hundreds of Lavnis, and they are, with some exceptions, morally unobjectionable He is said to have travelled from place to place, expounding sacred tales from the Puranas and reciting his own verses and those of Moropanth, whom, like other Brahmans, he held in high esteem. He has also written some interesting Padas and some descriptive ballads in Lavni style, one of which gives a beautiful and touching account of the great famine of 1803,

Pawadas or Historical Ballads.

The Pawadas or historical ballads introduce to us a class of poets totally distinct in character and attainments from those we have noticed above. The true Pawada is not a written poem at all. It is the song or ballad of the wandering bard of Maharashtra called the Gondhali, which has been handed down by memory from one generation to another. The name of the original bard is generally given at the end of each ballad, but it is difficult to identify him. The ballads of the Gondhalis are the only class of poetry which has universal currency among the Marathi peasantry, but unfortunately, in spite of the interest which they excite, modern circumstances are growing less favourable to the popularity of the minstrels. The nature of the subjects dealt with by them will be apparent from the following list. One of them has for its theme the death of Afzal Khan at the hands of Sivaji Maharaja, another the battle of Panipath, another again the self-immolation of Ramabai, the wife of Madhav Rao I. on her husband's funeral pyre, and so on. A few extracts from an English version of the last mentioned ballad by Mr. Acworth will give an idea of what these ballads were like.

" Next day—that Wednesday dark and drear—
The lady left her anxious bed,
She sought her lord, his tent was near,
Alas ! her noble lord was dead !
Yet never tear bedimmed her eye,
The lovely lady Ramabai ;
With firm and rapid step she trod
Her vow once more before the God,
Her latest vow to pay ;

* * * * * *

Calmly she checked the tears that fell,
Calmly she bade her last farewell ;
And while the assembled crowds proclaim
Their Madhorao's beloved name,
Calmly she went to meet the flame,
And blessed them one and all.

* * * * * *

On Moola's bank the lady stood,
High by the pyre, absorbed of mood ;

* * * * * *

Then, while all people held their breath,
She mounted on the stone of death,
And clapped her hands : the signal giv'n,
Fierce rushed the roaring fire to heav'n,
And forth her spirit soared."

The Gondhalis or Marathi Bards.

The Gondhalis derive their name from the word Gondhal, a particular dance performed in honour of Amba Bhowani. They call themselves the sons, and are the devotees of Bhowani, and wear round their necks a collar of yellow shells, called the Bhowani Cowries. They are by caste Marathas, and do not differ greatly in dress and appearance from the ordinary Maratha. Their principal function is to perform the Gondhal in honour of Bhowani at the houses of those who invite them, and to sing songs, religious and historical. They are both bards and priests and sometimes beg in the name of Bhowani, and as her chosen devotees they occupy a semi-sacred position among the lower orders. It appears to have been towards the beginning of the 17th century A.D. when the cult of Amba Bhowani of Tuljapur had spread through the length and breadth of Maharashtra and the reaction against Muhammadan despotism was gathering and acquiring force, that the Gondhalis, as the bards of the goddess began to rise into an unusual degree of popularity among the Marathas. The peculiar function of the Gondhalis was the service of the goddess but as her popularity was inseparably connected with the spirit of national independence, the Gondhalis added the character of national ballad singers to that which they had always possessed and have continued in unbroken succession up to the present day to compose as well as repeat songs in the popular language on topics of public interest. In the '*tamashas*' or '*lalitas*,' dramatic representations much in favour 200 years ago, the Gondhalis had an important share. Their simple songs of the old heroes of the country—Rama, Mulhari, and Vikram—were much valued, and when the name of a living chief was introduced and the sacred drum or *danka* (डंका) beaten in his praise, the honour was highly esteemed.

The songs of the Gondhalis are of several kinds. The historical ballads are usually sung on demand at or towards the conclusion of an entertainment. The Sudra castes of the Deccan and even the Deshastha Brahmans almost always summon a band of Gondhalis to assist at any important ceremony, such as marriage, the investiture with the sacred thread, the taking of a vow or the like. The Gondhalis are luxuriously fea-ted, and the Gondhal commences in the evening before a large company. The leading Gondhali places a wooden stool in the centre of the apartment, and on it a cloth with a few handfuls of rice. On the rice is placed a pot full of water, the ordinary *ghata* (घट), on which again is laid a tray full of rice and an image of Bhowani. The goddess is then worshipped by the owner of the house and then by the head Gondhali. The rest of the Gondhalis stand behind, playing the drum, cymbals and the lyre. The headman then sings a song in honour of Bhowani, the invariable preliminary, and afterwards will sing and if necessary explain, various songs in honour of gods and heroes, and any historical ballads he may know, the latter probably by request. The performance will probably last till daybreak, enchaining the attention throughout. Finally, a lamp is waved around the image, and the torch is extinguished in milk or ghee.

A Feat of Bengali Heroism as Recorded in the Rajtarangini.

The common reproach that is now-a-days hurled against the Bengalis is that they are a race of cowardly and effeminate creatures. Even educated Bengalis refuse to believe that they are descendants of heroes. But a study of the past history of the race does not corroborate the commonly accepted estimate of the Bengali national character. It was a Bengali prince that conquered Ceylon and founded an empire there, it was the Bengalis, the inhabitants of the present *Radhabhumi* (राढ़भूमि) called *Gangaradhis* (गङ्गाराढ़) by Hiuen Tsang that offered a strong resistance to the march of Alexander the Great; it was the Bengalis who founded the Kalinga Empire whence they spread their conquests beyond the seas and colonised Java and other islands of the Indian Archipelago.

But to-day we shall cite a glaring instance of Bengali heroism from Kalhan's *Rajtarangini* or Chronicles of the Kings of Kashmir, a work which on account of its truthfulness and accuracy has been accepted as genuine and authentic history by modern historians. The extracts from Kalhan will show that the Bengalis were not then degraded in the eyes of other nations. The incident recorded in the passage is briefly this: King Lalitaditya of Kashmir murdered by assassins the King of Gaur (Bengal) while the latter was on a sojourn in his kingdom though he had made the image of Parihasa Kesava a surety for his guest's safety. The small number of the followers of the King of Gaur exhibited an extraordinary valour and heroism in retaliating the murder of their lord.

"गौड़ोपजोविनामासीत् सत्त्वमत्यद्भुतं तदा ।
जहुर्यैर्जीवितं धीराः परोक्षस्य प्रभोः कृते ॥
शारदादर्शनमिषात् काश्मीरान् संप्रविश्य ते ।
मध्यस्थदेवावसथं संहताः समवेष्टयन् ॥
दिगन्तरस्थे भूपाले प्रविविक्षूनवेक्ष्य तान् ।
परिहासहरिं चक्रुः पूजकाः पिहितावरिं ॥
ते रामस्वामिनं प्राप्य राजतं विक्रमोर्ज्जिताः ।
परिहासहरिभ्रान्त्या चक्रुस्तत्पांशु रेणुशः ॥
तिलं तिलं तं कृत्वा च विक्षिपद्भिस्तु सर्व्वतः ।
नगरान्निर्गतैः सैन्यैर्हन्यमानाः पदे पदे ॥
श्यामला रक्तसंसक्तास्ते पतन्निहता भुवि ।
अञ्जनाद्रि दृषत्खण्डा धातुस्यन्दोज्ज्वला इव ॥
तदीय रुधिरासारैः समभूदुज्ज्वलीकृता ।
स्वामिभक्तिरसामान्या धन्याचेयं वसुन्धरा ॥
वज्राद्दग्धकृतं भयं विरमति श्रीः प्रश्रयाद्गाङ्गवे-
नानाकरमपि प्रशाम्यति विषं गारुत्मादश्मनः ।
एकैकं क्रियते प्रभावनियमात् कर्म्मेति रत्नैः परं
पुंरत्नैः पुनरप्रमेयमहिमोत्सवैर्नकिं साध्यते ॥

क्व दीर्घकाललङ्घ्योऽध्वा क्वाप्ते भक्तिः क्व च प्रभौ ।
विधातुरप्यसाध्यं तद् यद् गौडैर्विहितं तदा ॥
लोकोत्तरस्वामिभक्तिप्रभावाणि पदे पदे ।
तादृशानि तदाभूवन् भृत्यरत्नानि भूभृतां ॥
राज्ञः प्रियो रक्षितोऽभूद्गौडराक्षसविप्लवे ।
रामस्वामुग्रप्रहारेण श्रीपरिहासकेशवः ॥
अद्यापि दृश्यते शून्यं रामस्वामिपुरास्पदं ।
ब्रह्माण्डं गौडवीराणां सनाथं यशसा पुनः ॥"

Translation:—"Wonderful was at that time the heroism of the Gauda prince's servants, who courageously sacrificed their lives for the sake of their departed lord. Having come to Kashmir under the pretext of visting the (shrine of the goddess) Sarada, they invested in a body the temple of the god who had been (made) a surety. Seeing them eager to enter while the king was away in a foreign country the attendant priests closed the gate of the (temple of) Vishnu Parihasa (Kesava). They reached in a vigorous onslaught the silver (statue of Vishnu) Ramasvamin and mistaking it for that of Parihasa (Kesava), they overturned it and broke it into dust. After reducing it to particles, they scattered them in all directions, while they were all being cut up by the soldiers who had come from the city (Srinagar). As these dark coloured (men) were falling blood-covered to the ground under the strokes, they resembled fragments of stone, (falling) from an antimony-rock taking a bright colour from liquid red chalk. *The streams of their blood brilliantly illuminated their uncommon devotion to their lord and enriched the earth.* The danger of the lightning (vajra) is averted by the diamond (vajra); the ruby produces prosperity; various kinds of poisons, too, are counteracted by the emerald. Thus each gem accomplishes its task in accordance with the power bestowed upon it. But what cannot be accomplished by those jewels of men who surpass (all) by their immeasurable power? What of the long journey which had to be accomplished and what of the devotion for the dear lord? *Even the Creator cannot achieve what the Gaudas did on that occasion.* At that time kings everywhere possessed such jewels of servants, who had the power of superhuman devotion to their lords. The shrine of Parihasa Kesava was thus preserved at the sacrifice of

that of *Ramaswami* during this disturbance caused by the Gauda Rakshasas.* The temple of Ramaswami is found empty even to this day and *the world is glorified by the fame of the heroes of Gauda.*

The mantle of ages would have shrouded from view this wonderful feat of Bengali heroism, had not the historical pen of Kalhana consecrated it in his glorious work. This daring achievement of the Bengalis struck terror into the future kings of Kashmir. This sacred place in Kashmir should be visited by every patriotic Bengali as a place of pilgrimage and, if possible a monumental slab should be erected there with an epitaph similar to that inscribed by the Greeks on the monument at Thermopylæ commemorating the patriotic spirit of Leonidas and his Spartans—"Go, traveller, tell the Bengalis that we fell here in the cause of our king."



The Seat of a Forgotten Empire: Vijayanagar and its Ruins.

Far in the very heart of Southern India, the site of ancient Kishkindhya, near the mordern village of Hampe on the southern bank of the Tungabhadra, and surrounded by rocky fastnesses lie scattered the ruins of a city of enormous extent which vied with the greatest cities of antiquity. Founded in 1347 by the Hindu princes Bukka and Harihar Ray, Vijayanagar had for a century accumulated all the piety, all the letters and all the poetry of Southern India, until it came to be regarded as the bulwark of Hinduism against Moslem invasion from the north. Entrenched behind seven walls of enormous strength, it continued to defy domestic dissension and foreign aggression for ages, and the capital was never overrun until the empire was destroyed by the combined armies of the five Moslem kingdoms of the Deccan.

A Bird's eye View.

When the travellers on the Haspet road reaches the brow of the hill which overlooks the city, or what remains of it, and gazes across the amphitheatre which lies before him he is lost in amazement. Far

* The Bengalis are referred to as Rakshasas by the Hindu chronicler as they were Buddhists by faith.

as the eye can reach there is nothing between earth and sky but boulders. "Some of the larger flat-bottomed valleys are irrigated by aqueducts from the river. The peaks, tors, logging stones of Bijayanagar and Annigundi on the opposite bank of the river indent the horizon in picturesque confusion and are scarcely to be distinguished from the more artificial ruins of the city, which are usually constructed with blocks quarried from their sides, and vie in grotesqueness of outline and ... iveness of character with the alternate airiness and solidity exhibited by nature in the nicely poised logging-stones and columnar piles, and in the walls of prodigious cuboidal blocks of granite which often crest and top her massive domes and ridges in natural cyclopean masonry."* With this survey of a modern traveller contemplating the ruins of the city compare the bird's eye view of the Portuguese traveller Paes who visited the city in the days of its prosperity about 1520:—"The size of this city I do not write here, because it cannot all be seen from any one spot, but I climbed a hill whence I could see a great part of it; I could not see it all because it lies between several ranges of hills. What I saw from thence seemed to me as large as Rome, and very beautiful to the sight; there are many groves of trees within it, in the gardens of the houses, and many conduits of water which flow into the midst of it and in places there are lakes; and the king has close to his palace a palm-grove and other rich bearing fruit-trees. Below the Moorish quarter is a little river and on this side are many orchards and gardens with many fruit-trees for the most part mangoes and areca-palms and jack trees, and also many lime and orange trees, growing so closely one to another that it appears like a thick forest, and there are also white grapes. All the water which is in the city comes from two tanks outside the first enclosing wall. The people in this city are countless in number. No troops horse or foot, could break their way through any street or lane, so great are the numbers of the people and elephants."

Nicolo Conti, an Italian traveller who visited the city in 1420 A. D. says that the circumference of the city was sixty miles and contained ninety thousand men fit to bear arms. The extent of its lines of defence was extraordinary there being seven successive walls one within the other with splendid gateways. These lofty and massive stone walls everywhere crossed the valleys, and led up to and mounted over the

* J. A. S. B., vol. XIV. Part II. p. 518.

hill-sides. The outer lines stretched unbroken across the level country for several miles. The hollows and valleys between the boulder-covered heights were filled with habitations, of the poorer classes interspersed with the stone-built dwellings of the nobles, merchants, and upper classes of the vast community ; except where the elaborately constructed water-channels of the Rajas enable the land to be irrigated ; and in these parts rich gardens and woods, and luxuriant crops of rice and sugar-cane, abounded. Here and there were wonderfully carved temples and fanes to Hindu deities, with Brahmanical colleges and schools attached to the more important amongst their number.

The remains of palaces, temples, walls, and gateways are still to be seen and these abound not only on the site of Vijayanagar proper, but also on the north side of the swiftly rushing river, where stood the stately citadel of Anegundi, the mother of the empire-city. The population of this double city was immense and the area occupied by it, very extensive. From the last fortification to the south, beyond the present town of Hospett, to the extreme point of the defences of Anegundi on the north, the distance is about twelve miles. From the extreme western line of walls in the plain to the last of the eastern works amongst the hills the interval measures about ten miles. Within this area we find the remains of the structures spoken of above. The hovels have disappeared and the *debris* lies many feet thick over the old ground-level. But the channels are still in working order, and wherever they exist will be found crops, tall and stately trees and a tangle of luxuriant vegetation On the rocks above are the ruins of buildings and temples and walls, and in many places small shrines stand out, built on the jutting edges of great boulders or on the pinnacles of lofty crags, in places, that would seem inaccessible to anything but monkeys and birds. In the central enclosure are the remains of great structures that must once have been remarkable for their grandeur and dignity. These immediately surrounded the king's palace ; but in 1565 the Muhammadans worked their savage will upon them with such effect that only the crumbling ruins of the more massive edifices among them still stand. The site of the palace itself is marked by a large area of ground covered with heaps of broken blocks, crushed masonry and fragments of sculpture, not one stone being left upon another in its original position.

The Business Quarters.

Let us now try to repeople these vast ruins and get a glimpse of life in Vijayanagar in the days of its splendour. Let us first of all get a view of the business quarters of the city. Abdur Razzak, the Persian ambassador who visited the city in 1442, says.—'The city of Bijayanagar is such that the pupil of the eye has never seen a place like it, and the ear of intelligence has never been informed that there existed any thing to equal it in the world. In the space from the third to the seventh wall one meets a numberless crowd of people, many shops and a bazaar By the King's palace are four bazaars, placed opposite each other. On the north is the portico of the palace of the *rai.* Above each bazaar is a lofty arcade with a magnificent gallery, but the audience hall of the king's palace is elevated above all the rest. The bazaars are extremely long and broad. Roses are sold everywhere. These people could not live without roses, and they look upon them as quite as necessary as food....Each class of men belonging to each profession has shops contiguous the one to the other ; the jewellers sell publicly in the bazaars pearls, rubies, emeralds, and diamonds. The galleries and porticoes are now not in existence but the remains in the street now running east from the Hampe temple will show what the galleries were like in those days."

Paes who visited the city a century later gives a fuller description :—"Going forward, you have a broad and beautiful street, full of rows of fine houses and streets as wide as places of tourney and lined with trees, and it is to be understood that the houses belong to men rich enough to afford such. In this street live many merchants, and there you will find all sorts of rubies, and diamonds, and emeralds, and pearls, and seedpearls, and cloths, and every other sort of thing there is on earth and that you may wish to buy. Then you have there every evening a fair where they sell many common horses and nags, and also many citrons and limes, and oranges, and every other kind of garden stuff, and wood. You have another street where there are many craftsmen, and they sell many things ; and in this street there are two small temples. There are temples in every street, for these appertain to institutions like confraternities of all the craftsmen and merchants ; but the principal and greatest pagodas are out of the city. On every Friday you have a fair there, with many pigs and fowls and dried fish from the sea, and, other things the produce of the country of which I do not know the name ; and in like manner a fair is held every day in different parts of

the city. At the end of this street is the Moorish quarter. In this city you will find men belonging to every nation and people, because of the great trade which it has, and the many precious stones there, principally diamonds....This is the best provided city in the world, and is stocked with provisions such as rice, wheat grains, Indian-corn, and a certain amount of barley and beans, *moong*, pulses, horse gram and many other seeds which grow in this country which are the food of the people, and there is a large store of these and very cheap; but wheat is not so common as the other grains, since no one eats it except the Moors. The streets and markets are full of laden oxen without count, so that you cannot get along for them, and in many streets you come upon so many of them that you have to wait for them to pass, or else have to go by another way....Then to see the many loads of limes that come each day such that those of Povos are of no account, and also loads of sweet and sour oranges, and wild *brinjals*, and other garden stuff in such abundance as to stupefy one. For the state of this city is not like those of other cities, which often fail of supplies and provisions, for in this one everything abounds, and also the quantity of butter and oil and milk sold every day, that is a thing I cannot refrain from mentioning; and as for the rearing of cows and buffaloes which goes on in the city, there is so much that you will go very far before you find another like it. There are many pomegranates also and grapes....There are also in this city places where they sell live sheep; you will see the fields round the city full of them and also of cows and buffaloes, it is a very pretty sight to see,—and also the many she-goats and kids and the he-goats so large that they are bridled and saddled. Many sheep are like that also, and boys ride them....On the city of Bisnaga they say that there are more than a hundred thousand dwelling-houses in it, all one-storeyed and flat-roofed, to each of which there is a low surrounding wall."

The account of Duarte Barbosa, another Portuguese traveler who visited the city in 1504 tells the same story. "There are in this city many palaces of great lords. All the other houses of the place are covered with thatch, and the streets and squares are very wide. They are constantly filled with an innumerable crowd of all nations and creeds....There is an infinite trade in this city. In this city there are many jewels which are brought from Pegu and Celani (Ceylon), and in the country itself many diamonds are found, because there is a mine of them in the kingdom of Narasinga and another in the kingdom of

Decani. There are also many pearls and seed-pearls to be found there, which are brought from Ormuz and Cael...also silk-brocades, scarlet cloth, and coral."

Temples, Shrines and other Structures.

Paes tells us that there were temples in every street but that the larger temples stood outside the city. The remains of many of these temples still exist. Two of them are most remarkable, viz. the one at Hampe at the north-west corner of the city dedicated to Virupaksha, and the other at the northern extremity of the town dedicated to Vithoba, or Vitthalaswami, a manifestation of Vishnu. The great temple at Hampe was built by the first Kings in honour of their *guru*, the celebrated sage Madhavacharya of Sringeri. It is still in full preservation and is the only one among the massive shrines erected at the capital in which worship is still carried on. King Krishna Deva Raya who ascended the throne about 1509 A. D. celebrated his accession by building a *gopura* or tower to this temple and reparing another. We shall quote again from Paes. 'This is the temple which the people hold in greatest veneration, and to which they make great pilgrimages. In this pagoda, opposite to its principal gate which is to the east, there is a very beautiful street of very beautiful houses with balconies and arcades, in which are sheltered the pilgrims that come to it, and there are also houses for the lodging of the upper classes; the King has a palace in the same street, in which he resides when he visits the pagoda. The gate has a very lofty tower (or *gopura*) all covered with rows of men and women and hunting scenes and many other representations, and as the tower goes narrowing towards the top so the images diminish in size. Passing this first gate, you come at once into a large courtyard with another gate of the same sort as the first, except that it is rather smaller throughout; and passing this second gate, there is a large court with verandas all round on pillars of stone, and in the middle of this court is the house of the God. Opposite the principal gate stand fonr columns, two gilded and the other two copper, from which, owing to their great age as it seems to me, the gold has worn off. All the outer side of the gate of the temple up to the roof is covered with copper and gilded, and on each side of the roof on the top are certain great animals that look like tigers, all gilt. As soon as you enter this shrine, you perceive from pillar to pillar on which it is supported many little holes in which stand oil lamps which burn, so they tell me, every night,

and they will be in number two thousand five hundred or three thousand lights."

The other temple of Vitthalaswami was also begun in the reign of Krishna Deva Ray. It is the most ornate of all the religious edifices of the kingdom. "It shows," writes Mr. Pea, Superintendent of the Madras Archaeological Survey, "the extreme limit in florid magnificence to which the style. advanced." The building is wholly in granite, and "carved with a boldness and expression of power nowhere surpassed in the buildings of its class.* "The work was continued during the reign of Krishna Deva's successors, Achyuta and Sadâsiva, and was probably stopped only by the destruction of the city in 1565.

The principal festivals celebrated in these and other temples were the *Mahanavami* and the Car Festivals of which glowing accounts have been left by Abdur Razzak, Nicolo Conti and Paes. During these festivals elephant and horse processions, feats of wrestling and dancing, large and bounteous gifts of treasures, sumptuous feasts, fire-works, games and amusements went on.

One of the most curious and interesting monuments to be seen in the city is a colossal statue of the God Vishnu in his *avatara* (अवतार) as Narasimha, the man-lion It was hewn out of a single boulder of granite, which lay near the south-western angle of the Krishnasvami temple, and the king bestowed a grant of land for its maintenance. Though it has been grievously, injured, probably by the iconoclastic Muhammadans in or after the year 1565 it is still a most striking object.

Irrigation Works.

Of the secular structures that still remain the most remarkable are the remains of the Council Chamber which represent the civil architecture of the Hindus untouched by Moslem influence; the gigantic elephant stables mentioned by Abdur Razzak in which "each elephant has a separate compartment, the walls of which are extremely solid, and the roof composed of strong pieces of wood;" and of the "House of Victory" described by Paes, built "when the King came back from the war against Orya, a great one-storeyed Building which stands on pillars shaped like elephants and with other figures, and all open in front," where people take their stand at the time of feasts and festivals.

We cannot close this account of the Vijayanagar monarchs without

* Fergusson's *History of Indian and Eastern Architecture.*

referring to the extensive irrigation works carried out by the great King Krishnadeva Ray whom we have so often mentioned. During the latter years of his reign he busied himself in improving the irrigation of the dry lands about Vijayanagar. He constructed in 1521 the great dam and channel at Korragat, and the Basavanna channel, both of which are still in use and of great value to the country. Another great work of his was the construction of an enormous tank or dammed-up lake at the capital, which he carried out with the aid of Joao de la Ponte, a Portuguese engineer, whose services were lent to him by the Governor-General of Goa. Both Paes and Nuniz mention this lake but it is now dry. Of the results obtained by this extensive system of irrigation we have had ample testimony from Nicolo and Paes, and most of them are in active use even to the present day. Besides these irrigation channels Razzak mentions "numerous running streams and canals formed of chiselled stone, polished and smooth, in the central bazaar and in the King's palace. Remains of these are still to be seen not far from the 'Ladies' Bath.' There was a long trough that conveyed the water, and on each side were depressions which may have been hollowed for the reception of round vessels of different sizes, intended to hold water for household use.

Such was the city of Vijayanagar, a typical Hindu city of the Middle Ages. Indian history, if it is to be studied with any effect must be reconnected with place. And among the scenes of India's past glories Vijayanagar holds a prominent place and as such its ruins are worthy of a visit from every student of the history of the Indian nation. The ruins can be approached at the south-west corner from Hospett, a station on the Southern Marhatta Railway in the Bellary District of the Madras Presidency.

Lala Lajpat Rai : His Life and Work.

The name of Lala Lajpat Rai, the Punjab hero who has recently been deported from British India by the Government of India, is now a household word in every Indian home. In him the cause of Indian Nationalism found one of its strongest supports and now counts one of its foremost martyrs. It is a commonplace of history that "the blood of the martyr has always proved to be the cement of the church." The nationalist creed has been deprived of the Lala's strong arm at this hour

of her need, but his spirit will always be active in our midst inspiring his fellow-countrymen with a burning zeal for the cause he served. In order that we may draw all the inspiration from the Lala's example let us at this hour of his absence from our midst recapitulate the history of his life-work, an unbroken record of steady, quiet and solid work, and sacrifice for the regeneration of his country.

Family and Parentage.

The heart of all Indians wil' go out to-day to Lajpat's aged father, Munshi Radha Kishen, who has made his son what he is. His worldly circumstances were never good. He was for many years a teacher of Persian. We have heard his old pupils, some of whom have risen high in life, aver that he wielded an influence over the students in contact with him which may be likened to that of Derozio in Bengal. "Plain living and high thinking" has ever been his motto so he had never to struggle with want, which is after all one's own creation. He is an excellent Urdu writer and is the author of numerous pamphlets and books. Among his political works, the one that attracted the most attention was his reply to the famous monograph of the late Sir Syed Ahmed Khan in which the latter enunciated the policy which the Aligarh party is still pursuing. The veteran's pen is far from idle to this day. In pursuance of his principle, Munshiji would not be dependent on any of his sons and carries on a small business at Jagraon (his native town in the Ludhiana District) which brings in enough to meet his modest requirements. Within the last few years he has suffered several grievous bereavements, including the death of the second of his four sons—a rising, young graduate, and the loss of his noble wife. But his step is as elastic, his frame as erect, and his brow as serene as in his happiest days of youth.

There is no stopping Lajpat Rai when he begins talking of his mother. The death of his talented brother and of his son-in-law—a young and able M.B.—did not affect him so deeply as that of "Maiji." It was her foresight and skilful management as mistress of the household that never allowed her husband and family to feel the slightest pinch of penury in spite of the smallness of their income. She had that invaluable gift—which proclaims the true *grihini*—of keeping stored all kinds of things that may be needed on any contingency or emergency in the family. She could make a little go a long way. She was of a self-less, generous nature, and intensely religious. Thrift, industry, charitableness and reli-

gious zeal are instinctive with the community to which she belonged, viz. the great Agarwallah Bania community ; but in respect of these qualities she was held as a model by the wide circle of her caste-people who knew and admired her. Lajpat used to say that *when he was earning thousands the family was not more prosperous in the true sense of the term than when the family income was less than fifty—thanks to his mother's management.*

Born of such parents it is no wonder that in Lajpat Rai are combined the qualities of Brahman, Kshatriya and Vaishya (his own caste). He is a dreamer, enthusiast literateur, practical philanthropist, bold politician, skilled lawyer, cool-headed financier, cautious investor, earnest religious preacher, and devout Arya Samajist all rolled into one.

Friends and Associates.

He was no less lucky in regard to his early associates than in his parents. His class-fellows and intimates in the Lahore Government College were Lala Hansraj, the saintly head of the Cultured Party (as it is rightly called) in the Arya Samaj and the Honorary Principal of the D. A. V. College ; the late Pandit Guru Dutt Vidyarthi M. A., who died at the early age of 25 after putting new life and fervour into the body Samajic ; Lala Chetanananda, B. A. the great Multan leader ; and several others who have taken leading part in the work of regenerating the Land of the Five Rivers We may note, by the way, that this College produced in the late seventies and early eighties a batch of brilliant young men who have inspired, initiated, or headed most of the elevating and progressive movements in Northern India within the last quarter of a century. Rai Mulraj, M. A., Raichand Premchand Scholar, Lala Dwaraka Dass, M. A., Babu Srish Chandra Basu, B. A., F. T. S., Mr. Justice Lalchand, Dewan Narendranath M. A., C. S, in addition to the names we have given above, may be mentioned in support of what we have said. It is a strange fact that Lajpat Rai's sets were the last of the alumni of the aforesaid or any other institution in the Punjab who have tangibly affected or guided in any way the current of life of the Province. The late lamented Swami Ram Tirath was the only possible exception.

To be continued.

Question.

How can Indian students increase their love for their country?

Answer.

(*a*) By increasing their stock of knowledge of India and Indians.
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) By helping the cause of education on national lines.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I.: INDIANA.

Lala Lajpat Rai. : His Life and Work.

(Continued from page 140.)

Student-life and the Arya Samaj.

Those were throbbing rousing days in Lahore when the subject of our hasty sketch was reading in the College and preparing for the Law Examination. The local Brahmo Samaj was losing its hold on the minds of young Punjab, as it failed to satisfy their craving for the National and Indigenous and for "the standard of infallible authority." Swami Dayananda first visited the Punjab in 1877 and received every assistance from the more liberal Brahmos, especially those of the Adi Cult. But he soon cut away from Brahmic influence—as later he severed his connection with Col Olcott and Madame Blavatsky – as he insisted on taking the Vedas as the revealed Word of God and holding the social and religious ordinances of our Rishi Seers and ancestors to be all-sufficing for our spiritual, moral and material needs. He brought forward

authority from our own sacred scripture in support of his contentions, and fascinated the rising generation and the whole educated community by his grand conception of a "National Vedic Church." The struggle between his followers whose number was rising by leaps and bounds on one side, and the orthodox Hindu community on the other was at its keenest in the years when Lajpat Rai was studying in Lahore, *i.e.*, from 1880 to 1885. The local Brahmos tried to stem the tide of what they called "Dayanandism" by means of societies such as the Sat Sang Sabha, Young Men's Religious Association, Social Reform Society and so forth The orthodox Hindu society had such eloquent exponents of their belief as Sardha Ram Phillouria, Keshavananda, and Krishna Prasanna Sen (later Swami Krishnananda of Benares) The Arya Samaj relied on three boys scarcely out of their teens—for the championing of their cause,—Guru Dutt, Hans Raj and Lajpat Rai. And the youthful trio fully justified the trust reposed on them, and the duty with which they were charged, by the elders They were here, there, and everywhere—studying, preachi[illegible] and wherever necessary carrying instru[illegible] Committee to the Branch S[illegible] Guru Dutt the [illegible] [illegible] Trinity. The [illegible] [illegible] Dutt inspired, and Lajpat R[illegible] [illegible] of the same age and were always togethe[illegible] [illegible] constructive work (by far the largest part of the Samajic work) they played a very active part. And with all this, they never neglected their studies (for the University Examinations as well as for acquiring a knowledge of Sanskrit philosophy and sacred books) and occupied the top places in their class. The times in Lahore may be likened to the period of the Romanist revival at Oxford which drew away Manning and Newman from the Protestant fold; to the intense religious excitement of Puseyite activity. And in such a free, bracing and illuminating atmosphere, amidst such thrilling and stimulating conditions, was Lajpat Rai brought up!

Pleadership and Public Career.

After passing as a Pleader Lajpat Rai elected to settle down in Hissar to practise. Here too his old good fortune in the matter of friends and companions followed him. Among his fellow-pleaders were the noble-hearted Pandit Lakhpat Rai who has recently given all his life's earnings for the help of philanthropic and educational under-

takings and Lala Churamani, the father of Jaswant Rai, M A., (Proprietor of the *Panjabee*). Lala Churamani is the founder of a famous industrial school for "waifs and strays." Hissar District is one of the few tracts in India where the masses, represented by the stalwart Jats of the locality have begun to take an interest in questions which engage the attention of the educated classes. Here the inspiring sight is often witnessed of ignorant peasants discussing matters concerning the welfare of all India. Professional avocations occupied the least part of the time and energies of these Hissar lawyers. Lala Lajpat Rai with his abilities and gift of speech soon built up an extensive practice and within a few years collected money enough by his thrift and plain (to the point of asceticism) living to suffice for his modest needs for life. So he shifted to Lahore, the nerve centre of the Punjab, a few years ago and devoted himself to the service of the Samaj.

The Punjab Arya Samaj, the early humble body of which he had helped to rear up in his student days had grown by now to a stupendous stature which no Indian can contemplate without a thrill. It maintains a Gurukul and one first-class college. It handles a million of rupees to carry on its various charitable and reforming schemes. It supports sixteen High Schools and half-a-dozen Girl's Schools and one Kanya Mahavidyalaya. It has a great orphanage at Ferozepore and several lesser ones scattered in different places. Lala Hansraj has consecrated his life to the service of this Samaj and one's life cannot be given to a nobler cause. And his old friend Lajpat resolved to follow in his foot-steps.

But soon the two comrades "agreed to differ" on an important point. Hansraj held that Samajic work alone was work enough for one life, nay hundreds of lives. Lajpat thought that it was his duty also to help forward political work in the Province. So the D. A. V. College shared his attention and energies with the Congress, Provincial Conference, Indian Association, and other political institutions, and projects. He bought a house near his beloved College and settled there in order to be always "at hand." For a few years past he has been giving the major part of his income to the College. We would not say anything in detail about his many-sided activities, merely contenting ourselves with the remark that he has been 'making the history' of Hindu Punjab within the last decade. His heart always bled for the friendless and the suffering, and the missions sent out by the Arya Samaj for the rescue of Famine orphans in Rajputana and Central Provinces and

for Famine relief work in Eastern Bengal were suggested and mainly organised by him. When he found that the Indian victims of the Kangra earthquake stood in need of private help—official charity being fitful and capricious—he raised funds and enlisted volunteer workers, despatching them to the area of trouble. Amidst his multifarious self-imposed duties he found time to write the lives of Mazzini and Garibaldi in Urdu—which are good books indeed and brought out a series of pamphlets and tracts, instructive as well as exhortative. He spoke continuously on religious, political and economic subjects, being far and away the most effective Urdu speaker in the Punjab, if not all India. The burning words pour forth from his lips like a lava-flood. His voice is like the peal of a clarion and he puts his whole soul into his appeals In appearance he is not very imposing except to those who can read the "features on the face" and "the look of the eyes." Five feet and five-half inches in height and of a dark complexion he would appear hardly as a striking figure but for his exquisite Dufferin nose, bright beautiful eyes, sensitive lips and delicate chin
only forty-two years of age, but in this bri
compressed an amount of wo
dustrious men may justly feel

His Depo[illegible] [illegible] Burmah.

The last and most glorious incident in the Lala's career, was his forced exile from the land of his birth and the scene of his many-sided activity when he was deported to Burmah by the Government of India on the 9th May last. It displays him on the best of lights and brings out the intense religious spirit from which he draws support and inspiration. The last letter he wrote to his friends just after he was shown the warrant of arrest contained the words:—"Whatever God does, He does for the best," words which should serve as the motto of every worker for the cause of his country especially during this period of crisis in the Indian national history. Even a couple of months before his deportation we find the Lala exhorting his countrymen to take up the cause of the country in a religious as opposed to an utilitarian spirit. In an article contributed to the March number of the "Modern Review" on "The National Outlook" he says: "Unfortunately for us, though born in a country dominated by a religious atmosphere of great depth all round, we are wanting in that power of faith and will which neither counts obstacles nor measures time. The country and its leaders

rather fight shy of high principles, and are ready to accept any compromise, any offer of a post here or a post there, any tinkering with their rights, any mode of assistance. We are not always actuated by truth and justice, but by expediency and tactics. In my opinion the problem before us is in the main a religious problem—religious not in the sense of doctrines and dogmas—but religious in so far as to evoke the highest devotion and the greatest sacrifice from us. Our first want, then, is to raise our patriotism to the level of religion and to aspire to live or to die for it. The first step of the political ladder, then, consists in our educating the people in a school of true politics, of our initiating them into a religion of true patriotism with a creed of Nationality, Liberty and Unity, to be believed and striven after with all the sincerity of heart and devotion, worthy of the oriental mind. Let us first renounce all kinds of self-interest and class-interest, in favour of a noble and universal patriotism embracing all the people and all the provinces of Mother India, irrespective of creed, caste and colour. All talk of unity is futile unless we succeed in bringing [illegible] purpose in the minds of the people whom we desire [illegible] of purpose on material interests, [illegible] ns and endless controversies—in [illegible] [illegible]ntable irritation. But a sincere effort to give a higher and spi[illegible] [illegible]is to our unity of purpose might save the situation and lead us safely to the haven of our hopes. Mr. Dadabhai Naoroji exhorts us to agitate, agitate and agitate. I say, Amen! but on the clear understanding that agitation is an educational duty which has to be performed regardless of success in the shape of concessions. Let the public be accustomed to *agitate for the sake of agitation* and not in the hope of getting any immediate redress. That is, in my opinion, the only way to ward off disappointments and to prepare the people for more effective methods of political activity. Our esteemed countryman Mr. Tilak advises the people to make the work of administration on the present lines impossible by passive resistance. I say, that is only possible by training the people to a habit of suffering for principles, *i.e.*, to dare and to risk; and by infusing in them a spirit of defiance wherever a question of principle is involved. The way is to be shown by personal example and not by precept alone. There is the old truth 'no risk, no gain'. The line of least resistance, of empty resolutions on paper, of simple resolutions, memorials, and not petitions backed up by anything which would place our earnestness

beyond the shadow of a doubt, is a line of action more worthy of women than of men."

With regard to the duties of students the Lala's message, which we publish elsewhere in full, is equally explicit. He strongly advises them to take interest in political questions as a political education begun early in life ensures a sounder political knowledge, but he asks them not to assume a dictatorial tone nor try to force their upon their leaders, nor to let their political activity clash with their studies.

Students and Public Movements.

Editorial Note.

The question of the relation of students to political and other public movements has been brought to the fore by the recent educational circular of the Government of India. As our magazine is mainly intended for the student community we proceed to publish the full text of the circular along with some arguments both for and against the principles embodied therein, put forward by some of our leading men, so that our readers may try to find out for themselves the real truth about this vital problem that the Indian student community as well as their guardians have beeen confronted with.

We publish here the following four contributions on the subject :—

(1) The Circular issued by Mr. Risley embodying the Government of India's views on the subject.

(2) A Statement of the issues raised by the Government Circular by the Editor of the Dawn and Dawn Society's Magazine.

(3) A Statement on the subject made by Lala Lajpat Rai previous to the issue of the Circular.

(4) A detailed reply to the Government Circular by the Editor of the *Modern Review*, a distinguished educationist who was formerly Principal of the Kayastha Pathsala.

I. The Government of India's Resolution (Sir. H. Risley's Circular).

I am directed to address you on the subject of the principles to be observed and the line of action to be followed with the object of protecting higher education in India from the dangers with which it is threatened by the tendency of both teachers and pupils to associate themselves with political movements, and to take a prominent part

in organising and carrying out overt acts of political agitation. This tendency is of comparatively recent growth, and the Government of India have hitherto refrained from adopting specific measures to counteract its effects, in the belief that parents, teachers, and the more sensible or less impressionable students could not fail to realise that the spirit of of lawlessness and resistance to authority thus engendered among them is bound in the long run to set back the advance of genuine education, to injure the material prospects of the students, and to subvert the traditional foundations of Indian family life. The Governor General in Council entertains no doubt that the great majority of sensible Indian parents, whatever may be their political opinions, regard with the gravest apprehension the imminent danger that education will be interfered with, and the efficiency of the schools and colleges impaired by the minds of pupils and students being diverted from their proper work and by the relaxation of the discipline which must inevitably result from their being allowed to take part in political agitation. The question affects the entire field of higher education, but the principles to [illegible] and the procedure to be adopted, will differ according as school [illegible] or professors of colleges, have

[illegible] BOYS.

The case of pupils [illegible] presents little difficulty. In the interests of the boys themselves it is clearly undesirable that they should be distracted from their work by attending political meetings or engaging in any form of political agitation. In the event of such misconduct being persisted in, and encouraged or permitted by masters or managing authorities, the offending school can, after due warning, be dealt with (*a*) by the Local Government, which has the power of withdrawing any grant-in-aid, and of withholding the privilege of competing for scholarships and of receiving scholarshipholders, (*b*) by the University, which can withdraw recognition from the school, the effect of which is to prevent it from sending up pupils as candidates for the Matriculation examination. Action under the first head can be taken by the Local Government of its own motion without reference to the University. Should this measure prove inadequate, and should it be thought necessary to have recourse to the more severe punishment of withdrawal of recognition, or the threat thereof, the facts of the case should be reported to the University which alone is legally competent to inflict the requisite penalty in such case. I am to request that, follow-

ing the practice of the Government of India in conducting their own correspondence with the University communications may be addressed to the Registrar through the Rector of the Calcutta University.

COLLEGE STUDENTS.

"The case of students of affiliated colleges stands on a somewhat different footing. They are no longer school-boys, but under-graduates, and a certain proportion of them are Bachelors of Arts, who may reasonably claim some wider liberty of action than is permitted to school-boys. In regard to them, therefore, the Government of India are not prepared to lay down as a general rule that mere attendance at political meetings, as distinguished from taking an active part in the proceedings would necessarily call for the adoption of disciplinary measures against the College. Although, however they admit that the degree of discipline which is essential for a school-boy may be inappropriate and even undesirable in the case of a College student, still they must insist upon the principle that Colleges exist for the purpose of education, and they cannot regard with indifference the conversion of such institutions into centres for the dissemination of political doctrines of whatever character. If, therefore certain students of an affiliated College were to attend political meetings, and there so conduct themselves as to bring undesirable notoriety upon their College or to engage in political agitation in such a way as to interfere with the corporate life and educational work of the place; and still more if such propagandism assumed the form of picketing and open violence it is obvious that the local Government concerned could no longer remain passive, but would be bound in the interests of education to take steps to procure the withdrawal from the College, at any rate for a period, of the privilege of affiliation to the University. In such a case it would probably be desirable in the first instance that a formal warning should be addressed to the Principal of the College by the Director of Public Instruction. If that warning were disregarded, the facts of the case would be reported by the local Government, through the Rector, to the Syndicate of the University.

SCHOOL-MASTERS AND PROFESSORS

"The further question arises how far the participation of schoolmasters or professors of colleges in political movements may be held to call for disciplinary action against the institution in which they are employed. As to this I am to say that the Government of India

recognize that in this matter the masters of High English schools should not be treated as being on the same footing as their pupils. Although it is the firm intention of the Governor-General in Council to neglect no means of preventing schools and colleges from being turned into centres of political agitation, he does not wish unduly to circumscribe the liberty of individual teachers. A schoolmaster has a right to his own opinions, as much as anyone else. But he is subject to very special responsibilities and it is recognized in every civilized country that these responsibilities limit the extent to which he is entitled to give expression to his individual views. If, therefore, the public utterances of a schoolmaster are of such a character as to endanger the orderly development of the boys under his charge, by introducing into their immature minds doctrines subversive of their respect for authority, and calculated to impair their usefulness as citizens, and to hinder their advancement in after life, his proceedings must be held to constitute a dereliction of duty, and may properly be visited with disciplinary action. Still more will this be the case if he is found to have personally conducted his pupils to a political meeting, or to have deliberately encouraged their attendance at such a meeting for the purpose of educating them in his own political views.

"The principle here laid down extends also to College professors, but it cannot be applied so fully. A professor is dealing with more advanced and more responsible material than a schoolmaster, and it is everywhere recognised that he may claim a larger discretion in respect of the expression of opinion. But he also has special obligations. If he abuses his position by diverting the minds of the students to political agitation, if he encourages them to attend political meetings, or personally conducts them to such meetings, or if, while avoiding open propagandism, he adopts a line of action which disturbs and disorganises the life and work of the college at which he is employed, and if the Governmental body of the college fails to check such abuse, then it is clearly the duty of the University to interfere in the interests of educational efficiency of which it is the constituted guardian. If the University were to refuse to control its affiliated Colleges in this respect, it would fail to carry out the educational trust with which the law has invested it, and it would be the duty of the Government to intervene."

II. A Consideration of several issues raised by the Government Circular.

(By the Editor, Dawn and Dawn Society's Magazine).

The question raised by the Government letter does not seem to us to be capable of solution in the manner in which the Government has sought to handle it. It is admitted on all hands here as well as in the West that so long as a student is a student his main business would be to learn, and not take a determining part in political or any other public movements. But the real question which the Government Circular raises is—Why should youngmen who are students of our colleges, and also students of our schools whose age may be 16 or higher, should not be permitted to take a subordinate or a humble part in our political and other public movements. The real issue is *there* and we do not think the Government have sought to tackle this aspect of the problem. To say that students at school or college are in a state of pupilage and must not therefore be brought out from the seclusion of their studies into the broad light of day would be to put a wrong interpretation upon the very *scope and purpose* of education as it is being understood by the civilised and free nations of the world. We think, therefore, that the following issues arise :—

Issue No. 1.—*Is the earning of bread the sole end of school and college education, such that the imparting of literary and technical training should constitute for the most part the very essence of our educational system?*

Answer to Issue No. 1.—The *Spectator* of London in its issue of October 27th, 1906, has the following :—

"We have been too prone to consider education merely as the equipping of children with a body of knowledge, literary and technical, which may fit them to earn their bread in the world. We have been apt to forget that in dealing with the mind and character at their utmost receptive periods, we cannot limit our work to the utilitarian side. We create character, whether we intend it or not, and it is of vital importance to see that this shaping of character is well and truly done."

Issue No. 2.—*Is the development of the mere private virtues the sole end of such education—or is it to be understood that the development of character in a student must include the cultivation of the civic virtues?*

Answer to issue No. 2.—"The teaching of patriotism, that is, the fitting of men and women to realise and accept the duties of citizenship in a spirit of grave realism—seems to us one of the foremost needs of the modern world. We wish to make our children, not only capable men and women, but good citizens, people who will play their part seriously and intelligently in the complex task which the State now sets its members... Education, being a public activity, must deal, not with the *nuances* of moral character, but with the broad lines of civic virtue. It must teach patriotism and the duties of citizenship, rather than the more private virtues, since it is concerned with children not as isolated beings but as future citizens. Now that democracy, the rule of every man is accepted as a fact in most civilised countries, it is increasingly necessary that every man should know how to rule, and should take his work seriously. The only real preventive of caprice and extravagance is the creation of a sober and responsible civic spirit. ..If our Army is to remain a voluntary one, we must see that the volition is there. A true civic feeling does not come by accident, but by taking thought, and it may be created where it does not exist, and fostered where it is weak, by judicious training. Our defence system, and the whole future of our popular Government, depend upon the good-will (in the largest sense) of our citizens. If they retain a sense of public duty, then the future is full of promise; but if they become self-indulgent, frivolous, and idle, then our free Constitution and our free Army will prove a sham. If we wish to secure our English institutions, our first task must be to train our children in that citizenship which these institutions above all others demand."—*Spectator.*

Issue No. 3.—Again, *when it is admitted that enthusiasm and energy in the pursuit of noble ends distinguished the youngmen from the old, should it be held that this moral side of his nature should not be given opportunities of unfolding under proper conditions of discipline by contact and association with such public movements as draw out the generous impulses of his nature?*

Answer to issue No. 3.—Says Mrs. Annie Besant in an address recently delivered to students of the Central Hindu College:—"I know the feelings that surge in the hearts of boys, the longing for liberty, and the desire to plant it here. When I was your age, I was hot, excited, passionate, urging many a foolish measure. But out of that hot youth, by experience, grows wisdom.. And I would rather

see a boy hot and unwise, than indifferent. For with experience, out of that hot speech comes the wisdom and courage that can guide and lead. And out of that very heat and passion will be moulded, like steel, the tools that will serve the Motherland. The one great sin is selfishness not heat, indifference not passion. You will grow cold soon enough, and we elders can bear a little heat for that will leave behind something that will burn, and will live for the Motherland, the Nation."

Again, in a speech on "The Place of Politics in the Life of a Nation" delivered in 1895, she declares: "Has it ever struck you that the current of thought in a nation is that which is seen in the hopes, the aspirations, the longings of the young? Not in the middle-aged men plunged in the work of life, not in the old men whose work is nearly over, but in the young ones of the nation *there* is marked the line of national growth, and the ideals that touch them are the ideals that the future of the nation will embody. Therefore the far-seeing politician should watch what it is that moves most the young ones of his nation. Mind, they are often foolish, they are often headlong, they are often injudicious, they are full of passionate enthusiasm. Never mind. The world will tone down their enthusiasm fast enough, and they will not keep their headlong ways. Well if out of the enthusiasm of youth they keep something of noble hopes alive for middle age and if out of the unselfish devotion of youth something remains to check the selfishness of the man of the world who has grown hard by contact with his fellowmen. Therefore I say, watch the young for what moves them is the movement of the future, and if you want to legislate on lines that will last, see what is most touching the hearts of the young ones; for there is the future life of the people, there is what it will desire."*

Mrs. Besant has also suggested a cure for the evils that may arise from an unrestricted play of the unschooled enthusiasm of youth: "Yet

* It is curious that notwithstanding the principles expressed above Mrs. Annie Besant has lately taken up a position with regard to the question which seems to us to be highly irreconcileable with them. We cannot understand how having regard to the principles which she has herself enunciated and which we have taken the trouble of reproducing she could object to students and young men playing even a humble and subordinate part in the movements that are stirring the minds and hearts of men and women throughout the length and breath of the country, so far even as to altogether taboo the discussion of current political questions in the debating club attached to the Central Hindu College and School where the President is described as "crushing with the utmost severity the suspicion of politics." (See p. 244, October, 1906 number of the Central Hindu College Magazine). We hope that if this chances to meet Mrs. Besant's eye she will think it worth her while to solve the difficulty which we have raised.

another Ideal is right discipline; that also is needed for the citizen of the future. A band of patriots is not a mob, blown hither and thither, but a body of men moving towards a common end. There is here no cohesion because there is no discipline, no training in the following of a chosen leader, and the subordination of an individual's wish. Boys, learn to co-operate, to give way, to follow the leader you have chosen, to yield your own will to that of your party."

Issue No. 4.—*Must it again be held that because young men are wanting in judgment and in experience of the world, therefore abstract academic studies without reference to the problems that are agitating their own country must held to be a sufficient preparatiou for a superior understanding of the many problems with which they will have to deal when they come out of their college?*

We hold that the issues we have raised have not been properly examined by the Government—or if examined at all have been shelved from considerations of policy. We desire that the public should thoroughly understand that the Government's interpretation of the scope and meaning of education is not sound. We therefore invite discussion on the several points we have raised and to help our readers and the public generally to look at the question from all sides and viewpoints we append the views of some distinguished publicists and educationists.

III. Views of Lala Lajpat Rai.

At a meeting held at Allahabad on the 29th March Lala Lajpat Rai made the following statement of his views on the question whether students should take part in politics. It should be noted that the statement was made previous to the issue of the Government Circular.

The Lala did not agree with those who recommended that students should absolutely take no part in current politics; "if political education," said he "commences early in life as it does in Europe and America political knowledge will be sounder and the present state of ignorance in political matters as displayed by youngmen will disappear. Youngmen should take great interest in politics, *they must assimilate sound political opinions. They should give expression to them and even try experiments with them but their political activity ought not to clash with their studies. They ought not to assume a dictatorial tone and try to force their views upon their leaders even where they are in error*; if the leaders try to set up autocracy they are doomed.

In the field of swadesim students can very usefully employ themselves. My idea of swadeshi embraces not merely adoption of indigenous things but *indianising* of everything foreign that is good and profitable. This will not be secured by putting Indian stamps upon foreign goods. Youngmen should take all that is good in foreign civilisation including pushfulness and assimilate the same with all that is good and noblest in our own civilisation. They should learn from Englishmen pushfulness and the spirit of scorn against defeat or failure. They should be thoroughly practical and while striving for the same keep a high ideal before themselves.

III. Views of the Editor of the Modern Review.

[Reprinted from the June number of the *Modern Review.*]

The acquisition of knowledge, the training of the body and the mind and the formation of character—these are the things that students should mainly attend to. Grown up students may and should take part in the public life of the country in such a manner as not only not to interfere with their main work but rather supplement it. Occasions may arise in critical times when the latter must devote their time and energy to the work of their country even to the detriment to their studies, for they also are members of the body politic, and moreover, taking part in public life, helps in the acquisition of knowledge from experience and in the formation of character. In many countries students have taken part not only in political movements but have fought the fight of independence and lost their lives in the battle field. But it is plain that they must not assume or aspire to leadership or take a leading part in any public movement, they ought rather to be intelligent and observant onlookers with a view to the acquirement of knowledge, and, if need be, the helpers and intelligent instruments in the hands of the leaders. For leadership requires judiciousness and ripe wisdom; but the attributes of youth are energy and enthusiasm rather than calm judgment and mature wisdom. In the world's history there have been, no doubt, rare examples of specially gifted young men who have displayed the highest qualities of leadership, but we are not here speaking of exceptional men.

This is our answer to the question whether students should take part in political and other public movements. The part that our boys and young men have taken in public movements has been of this subordinate description, that of onlookers, listeners and helpers. They have never been members of our political associations, delegates to the

congress and conference, or electors of these delegates; nor have their votes of opinion been taken in our conferences, congresses and political associations.

We hope no one is so foolish as to think that political agitation is in itself bad and demoralising, like lying, stealing, drunkenness, gambling or betting on the race-course; or to deny that a movement like the Swadeshi movement is neither illegal, nor immoral, nor irreligious. Those, therefore, who are opposed to students having anything to do with such movements cannot say that those who participate in them must inevitably become degraded. So the grounds of their opposition may be as follows: (1) Students are unable to understand these things, or do not possess sufficient knowledge and judgment to arrive at correct conclusions on these matters; (2) participation in them leads to the waste of time and hence interferes with their studies; (3) they cause distraction of mind, which interferes with their studies, and they bias the mind; and (4) they induce habits of disobedience, lawlessness and resistance to authority, and thus 'subvert the traditional foundations of Indian family life." The objections deserve consideration.

(1) Students are of various ages, and at different stages of intellectual development. What a schoolboy of 10 or 11 cannot understand, a graduate or a law-student of 20 or 22 can certainly understand. The intellectual development and maturity of judgment of all men are not equal at the same age. Pitt the younger governed an empire at 23. He or the like of him may have been exceptions; but it cannot be said that students as such cannot understand the object or significance of public movements. Take a concrete instance. A young man passes the Entrance or F. A. examination and engages in trade or accepts a post in some office or manages his paternal estates. His class-fellow goes on with his studies, passes the B A. or M. A. examination and begins to study law. In such a case will the more cultured law student be considered less capable of taking intelligent interest or part in public movements, simply because he is a student, than his quondam class-fellow, who may, no doubt, sometimes possess more knowledge of affairs?

We are not speaking of a purely imaginary case. There are hundreds of municipal commissioners, members of district boards, traders, merchants and landholders, who are not as well educated as the students of higher classes in colleges, but who are considered fit to take part in, express opinions on, and even to be leaders in public movements. Some of them are not even more advanced in age than advanced students. We speak

of age, as mere book-learning does not impart maturity of judgment or wisdom. As years pass, men grow wiser and maturer in judgment through experience. But we should not forget that mere length of days does not add to one's experience. A man must have the power to acquire experience, must have, that is to say, the power of observation, understanding and reflection. A thoughtful and intelligent man will acquire more experience in a year than an unthinking dullard in all his life.

It should also be borne in mind that in all countries including those where political life is the most active and freest, of all those who take part in public movements, the number of thinkers is small, the duty of thinking is left to the select few, the majority are followers and take their opinions and methods of work "ready-made" from the leaders. If these unthinking followers can follow, why not grown-up students?

As to maturity of wisdom and judgment, we find in our country that those men please themselves by considering themselves wise who are extremely timid and worldly-wise, who find the seeds of failure lurking in every good movement, whose guiding principle in life is "every one for himself, and none for his country," who are afraid to speak the truth that offends the Englishman, and who boast of their pessimistic experiences to throw cold water on every good project. Far better than these men are inexperienced and educated young men with the fresh enthusiasm of faith and hope and the courage of their convictions. They may make mistakes but they have life; the wordly-wise men spoken of above are dead. Middle-aged and old men should not think their judgment and conclusions must be right in every case. It may not always be possible to judge of the present or the future by their past experience. History repeats itself, no doubt, but it does not mean that nothing more than or different from what one has seen or read of can happen in the future. It rather means that as in the past history of man national rejuvenescence has followed national decrepitude, national activity has succeeded the torpor of ages, liberty has followed slavery, so shall it be in the present and in the future. It would be a mistake to think that no event or turn in the affairs of men which is of an unprecedented description can happen. In this universe ruled by infinite wisdom and infinite power, many new things have still to happen. Did the old and middle-aged men of India get any previous inklings of the new life that is undoubtedly stirring in the country? It is the babes that awake

earliest at dawn of day and are the most eager to greet the light of the morning. Similarly in the history of man, too, youth may awake earliest, youth may see first the light breaking after the long night of national dependence, decline and torpor. We should not, therefore, despise or ridicule their hopefulness and enthusiasm. It may and does sometimes happen that our old experience prevents us like a blinder from seeing the new light.

The way in which our students take part in public movements does not make it indispensably necessary to have ripe wisdom, sober judgment or a trained intellect. They hear speeches, clap their hands, carry flags distribute handbills, and when necessary, even carry chairs and benches, etc For work of this description a Bright, a Cobden or a Gladstone is not required. Our students have done "picketing" work in front of shops dealing in foreign goods requesting, exhorting, entreating people not to buy foreign articles. This work, too, does not require high intellectual or spiritual equipment; even children of 10 or 12 can do it It may be argued that youth is hot-blooded, and may proceed from entreaties to high words and ultimately to blows. But such cases, if any, have been rare and can and ought to be dealt with according to the ordinary rules of domestic or school or college discipline, or if need be, the Penal Code. Under such circumstances, the multiplication of restrictive or penal legislation is the height of unwisdom. Of course, "picketing" is considered highly reprehensible by official and non-official pocket. But we do not see why it is morally indefensible. Coercion is bad, persuasion never is. In Christian countries which are also the drunken, one form of missionary work, is for temperance-workers to stand in front of liquor-shops to prevent by persuasion, and sometimes even by gentle force, men, women and children from purchasing liquor. Nobody, except the liquor-dealers, objects to such a practice in Christain countries, though it does certainly interfere with the absolute freedom of purchase. We know foreign cloth sugar, etc, are not like liquor injurious in themselves, but their purchase is in our opinion bad for the nation. But that is not the main question. The Anglo-Indian objection is professedly based on the principle of non-interference with the freedom of purchase, and we think we have shown that in his own country he does not object to picketing in one form. Hence it is clear when in India he objects to the same practice in another form, the disturbing element of self-interest comes in.

(2) It is true some expenditure of the time of the student is involved in attending political or other public meetings or taking part in public movements. The question is whether we should call it waste of time and whether it must be held to necessarily interfere with their studies. Let us see. Who has told the Government of India that our public movements have generally and seriously interfered with the studies of our boys and young men ? Have the universities, have the schools complained ? Did Government consult them, as clearly they had a right to be consulted ? Sir H. Risley's circular letter to the Provincial Governments on the subject does not mention any such thing. It seems then that Government has come to a conclusion without enquiry in proper quarters.

Students do not, cannot and ought not to devote all their working hours (*minus* the time spent in eating, bathing, &c.) to study. Is it waste of time on their part to devote to public movements, to attending political meetings, to listening to the speeches of the leaders of the country, the leisure time which they spend or would otherwise spend in idle gossip, loafing, card-playing, smoking away cigarettes, and the like ? Certainly not. But the objector would say, but they spend not their leisure hours alone, but other time also in public work, etc. It is admitted that this is sometimes true. But is legislation the proper remedy ? Can it ever be an effective remedy ? Consider what an amount of espionage (and espionage is demoralising to the watcher as well as to those who are watched) would be necessary to make any disciplinary rule against attending public meetings, etc., effective. Even then we are sure it will never be practicable to enforce it properly. Is such a disciplinary measure sincere ? We think not. For up to the present time even in Bengal where the political ferment has been the greatest, a far larger amount of their time has been wasted in card-playing and other idle games, in *bara-yaris* (caste or village festivals including the indigenous theatricals called jatras celebrated by public subscriptions), in attending theatres where prostitutes are actresses, in holding amateur theatricals, in the idle occupation of spectators at cricket, foot-ball and hockey matches, &c., than in public movements (including the Swadeshi and the boycott) and attending political meetings. How is it that Government never took steps to cope with this greater waste of time and now issues a rescript to check the political activity of students ? The Calcutta theatres have been the ruin of a large number of students. Government has never done anything in the matter by way of restricting the liberty of the student. Brothels and grog-shops in the

vicinity of, and in streets and lanes leading to educational institutions are as much in evidence now as before in spite of public protests. Cigarette-smoking is and has been for years a great curse to students. Government has never stopped their sale to minors, though such a law exists in many countries.

It is true, as we have said before, that study is the main object of a student's life with which, speaking generally, nothing ought to be allowed to interfere. So the general principle to be followed is that students may devote their time and energy to public movements only to such an extent as would not interfere with their studies. But as in the case of the other general rules allowance must be made for exceptional occasions and circumstances. If there be any festival in a family, street village or town, students waste much of their time in merry-making. Within certain limits this is allowable : but if the limits are exceeded, they are and should be curbed. But suppose there is illness in the family, suppose the father or the mother, a brother or a sister, falls ill. The care and nursing of the sick cannot be neglected. In most families the boys and young men have to do this work to the great detriment to their studies. What shall we think of a young man who would not attend a sick parent because he has no time to spare from his studies ? Similarly, when one's motherland is afflicted, even a young student may be allowed to sacrifice his studies for the service of the nation so far as it lies in his power; for, the services of the adult population may not be available to a desirable extent in politically backward countries, or may not suffice in all cases. We have said before that many a student in many a land has laid down his life for his country in the battle-field. No doubt, the "cool-headed," "practical," "sober" man of "mature" wisdom will say, this is all nonsense, it is no argument, it is mere sentiment; a mother *is* a mother, but the motherland is a mere figure of speech. We confess we *are* guided by sentiment, if it be of the right sort; and being foolish to that extent must not argue further with people who are extremely level-headed. We will only say that even from the most matter of fact point of view one's debt to one's motherland, to the nation to which he belongs is at least equal to one's debt to one's parents. But we do admit that the service of one's parents is almost always sincere, whereas the service of the motherland is sometimes due to love of excitement, notoriety, popular applause, or otherwise. But it is not the part of wisdom to counsel the giving up of even the genuine thing in the attempt to eschew its counterfeit. On the contrary we should try our best to inculcate on

all Indians, young and old, genuine spiritual love and devotion to the motherland.

Much can be learned by attending political and other meetings and taking part in public movements. These, therefore, supplement the work of the class-room. They also provide training and inspiration for our future citizens. We know, of course, that all political or other meetings are not of the right sort from this point of view, but because some may produce a bad effect on the minds of the young, all need not be eschewed.

Many persons take it for granted that unless a student devotes all his time to study he cannot acquire knowledge This is not true. In America hundreds of students maintain themselves and pay the expense of the University education by labouring in the fields, by doing menial or other work in hotels and stores, by being municipal lamplighters, etc. In India many students do the work of private tutors morning and evening. If the acquisition of knowledge is possible under those circumstances, we do not understand why some time spent in attending meetings, etc., and this is not done every day or even every week, must interfere seriously with one's studies.

(3) It is true that participation in public movements may divert the minds of the students from their proper work. That many idle games and sports like card-playing in which students engage, and that presence in theatres where prostitutes are actresses, and similar occupations, have this tendency, will not be denied. The difference between the two kinds of distraction is that in the latter there is no gain to anybody, but in the former some advantage accrues either to the students or their country or both. But still under ordinary circumstances we would not have students participate in public movements to the point of distraction.

Here an important point falls to be considered. Student life is a stage of preparation. One may ask, preparation for what sort of future career or life? Do we want the students to be mere monastic book-worms or useful citizens? We should think that they should have such a sturdy and hardy manhood that no evil influence can undermine the sanity of their mind and character. There is a Sanskrit verse which lays down that they alone are self-possessed whose minds are not affected even when the cause of perturbation exists. Hence we should not make our students like those children whose parents by excessive clothing and excessive protection against sun and rain and cold have made them so tender that the least exposure brings on illness. Let them be accustomed from their early years to distraction and excitement. We do not say,

throw them into the whirlpool of excitement, or the fire of distraction, all at once. But we do firmly say, inure them by degrees to the real agitating, exciting and perturbing facts of the world; let them learn to be self-controlled and moderate in speech and action in the midst of excitement and sensational incidents. Theirs is not to be a cloistered calm, but the calm in the centre of the storm. If you be a real well-wisher of the students, tell them not to forget the main objects of their stage of life even while participating in public movements. And is it political movements alone that produce rancour and party feeling and warp the judgment? Religious movements have done it to a far greater extent. But rancour and party feeling are not the neceseary or only outcomes of religious and political activity.

Taking part in religious, social and other movements and attending religious, social and other meetings also divert the minds of students from their studies, cause loss of time, and when they are of a reforming tendency, they induce disobedience and resistance to parental authority. We, therefore, think, that students should be forbidden by Government for consistency's sake to attend all meetings of whatever description, and to take part in all public movements. Students should also be provided at Government expense with patent ear-stoppers, when they go out for their walks or for marketing, etc.

Students should prepare themselves for the work that they must do in life. It is the duty of every man to join and further all movements for the public good. Public life like everything else requires a long period of apprenticeship. We, therefore, do not see any harm in advanced students taking such subordinate part in public movements as they are fit for and as they may be assigned by the leaders of the community. Nay, it is necessary that they should do so. There is not the least harm even in small boys listening to the speeches (no matter if they be political,) of good speakers, and attending great political gatherings for witnessing such inspiring scenes. The seeds of patriotism should be sown early in life. Even boys and girls should receive lessons in patriotism; but we cannot understand how such lessons can be entirely non-political. Not only should they receive lessons, but even they should be asked to *do* something and *sacrifice* something for their country. Just as in a family, even little children do household work according to their humble capacity, so also in the household of our motherland, even children and youth must practically feel and show that they are parts of a whole. The mere acquistion of knowledge is not his whole duty. The actual

value of what they do and sacrifice for the motherland does not much signify, the feeling of membership of the national family is the real thing. Of course we do not mean that there is no other work for the country except political work, that is patriotic. But we cannot exclude politics. Children kept entirely segregated from politics can never become thoroughly patriotic. The Empire Day celebration in schools is a political celebration. But it is a celebration from the English point of view. If such celebration is permissible for English and Indian boys, why proscribe politics in India, except to insult her and perpetuate her slavery? In England and other civilised countries even in elementary schools boys are taught the duties of citizenship. Many other methods are adopted there to rouse patriotic feelings in their breasts. In our country unlike European and Eurasian boys, Indian boys cannot become volunteers. The books they read do not and must not contain a single passage appealing to their patriotic feelings or their spirit of independence. And now they must not even attend public meetings and listen to political speeches. We think Government should now order them not to read any Indian newspaper and gradually close all schools and colleges.

What is history but to a great extent politics exemplified? If students are allowed to read history, we do not understand why politics should be tabooed to them. No doubt, the officialised Calcutta Unversity has already begun to be consistent and has practically "boycotted" all history. As we showed in a note in our April number, a man may now graduate M. A. in Calcutta without knowing any history! In western countries, however, not only is past history not tabooed, but even contemporary history, which is almost synonymous with politics, is taught in such school journals as the School World published by Messrs. Macmillan and Co.

Political science is a branch of study in the Allahabad University. Has it any connection with politics or has it not? In teaching it, must the professor draw, is it possible for him to draw, all his illustrations from past history? It is no doubt true that past politics do not excite, perturb or distract the mind as much as present day politics. But we have said before, that the aim is not to avoid all disturbing causes, but to become self-possessed in the midst of them. "Lee-Warner's Citizen of India" was long a school text-book in many provinces of India, perhaps it still is. Could it or can it be taught without discussing contemporary Indian politics in the class-room? It is well known to all teachers that students (both school children and youngmen in colleges) become

thoroughly grounded in what they learn, only if they can verify their lessons by actual observation. This applies as well to history as to physical science. Party struggles, political contests, struggles for independence in various countries in the past become luminous, and their lessons are driven home to the mind, when we find similar things happening in our own day. We are positive and say from experience that history can be properly taught only with reference to contemporary home and foreign politics. If such teaching cannot be had in schools and colleges affiliated to and recognised by the official Indian Universities, and if we want to give our boys the right sort of education, we must have in increasing numbers thoroughly independent schools.

We agree that in the class-room, in school or college, politics should not be discussed (as that is not the *proper* work of a school) except what may be necessary to elucidate a passage in a text-book or a lecture; but we think this exception is indispensably necessary. Outside school or college hours there is no reason why school or college buildings should not be used for political or other meetings of a legitimate description. The Risley circular lays down that :—" If certain students of an affiliated college do attend political meetings, and there so conduct themselves as to bring undesirable notoriety upon their college, or do engage in political agitation in such a way as to interfere with the corporate and educational work of the place, and still more, if such propagandism assume the form of picketing, and open violence," the local Government would be bound to procure the withdrawal from the college, at any rate for a period, of the privilege of affiliation to the University. The very vagueness of the ' if " here is highly dangerous. If any students misbehave, let them be punished according to the laws of the land, or of the College or the University. It is unreasonable to punish their college. We have already said that so long as force is not used, or threats, picketing cannot be objected to. Open violence is punishable according to the Indian Penal Code. Further penalties are superfluous and objectionable.

Sir H. Risley has indulged in some hairsplitting distinctions between schoolmasters, professors and their students. But practically they are all reduced to the same level. Instructors in Government service must observe the conditions of their service. But the curtailment of the liberty of other instructors is highly arbitrary and despotic. The Risley sermon says that "a schoolmaster has a right to his own opinions as much as any one else"—then follows a beautiful "but" —"but he is subject to very special responsibilities and it is recognized in every civilised

country that these responsibilities limit the extent to which he is entitled to give expression to his individual views."

Sir H. Risley must consider England as the most civilised country on earth. Will he tell us what political disabilities schoolmasters are subject to in England? The sermon then goes on to prescribe disciplinary action if the unfortunate Indian schoolmaster with his "special responsibilities" fails to conduct himself as a very good boy according to the bureaucratic code of morals and etiquette. As to college professors, they must also behave like very good boys, though slightly older boys.

With their poor pay and dull drudgery, school-masters and professors have already a hard lot. Now that ignominious conditions are attached to their work, we are afraid educational work is bound to lose all its attractions for all self-respecting men of ability. But we think teachers and professors in independent institutions should not submit to this insult, this encroachment on their liberty. They should go on boldly taking part in politics as hitherto. And those among them who have any manhood in them would perhaps feel impelled to increase their public activity. No one can afford to sell his birth-right for a mess of pottage. He would be a disgrace to his community who would do so.

(4) We have now to consider the last objection. We find some difficulty in understanding the terms of this objection. What kind of lawlessness does political agitation breed? Let us say once for all that we do not think it lawlessness for students to do anything contrary to such arbitrary circulars as the Carlyle Circular or the Risley Rescript. If bureaucrats do, we differ on first principles. Lawlessness must be understood in its universally accepted sense, the sense in which it is understood in all civilized countries. And in this sense we emphatically say that our students as a class have never been, nor ever have shown a tendency to be, lawless. Let those who think otherwise confront us with facts. As to disobedience also, we do not think even students are bound to obey without protest every order, however unreasonable or arbitrary, issued by superior authority. But, as a rule, they should be amenable to school or college discipline, and that, as a class, they have always been to a far greater extent than students in Western lands. As for resistance to authority the history of England and Scotland is the history of resistance to despotic authority; and our students would be less than men if they did not think it their duty to learn the correct lesson from British history and literature. It has been always the favourite device of autocrats and

bureaucrats to hurl anathemas against lawlessness, disobedience and resistance to authority when they really intended to suppress protests against or resistance to their own lawlessness, their own disobedience of the divine law of righteousness and their tyranny. Neither our leaders nor our students have ever resisted the just exercise of authority; even when authority has been arbitrarily exercised we have erred generally in the direction of non resistance. It is sheer impertinence on the part of officials to think that Indian parents and instructors do not understand the difference between rowdiness and a spirit of independence or between disobedience and courage of conviction. The real reason why Sir H. Risley has issued this edict seems to us to be a desire to crush the spirit of nationalism at the very incipient stage. If Lord Minto's Government had said so with brutal frankness, what a relief it would have been. But we do not appreciate the philanthropy which professes anxiety for the "traditional foundations of Indian family life" without having *first* done *anything* to adequately punish and extirpate those demons in human shape in East Bengal who have organised a campaign of rape. What other foundation of family life can remain if the chastity of womanhood is outraged with impunity? Gangs of scoundrels have been roving in search of prey in parts of East Bengal and committing depredations unchecked. Evidently, Government thinks our students are more dangerous and require more curbing, and more urgently, too, than these scoundrels. What a fine sense of proportion and urgency it has!

Let us, however, suppose that Government is sincerely desirous of securing the traditional foundations of Indian family-life. It perhaps refers to parental authority and filial obedience. If so, it is a gratuitous supposition that our boys and young men participate in public movements without the consent of their parents or in disobedience to their parental authority. It may be true in a very few cases, but in the vast majority of instances it is not so. But supposing the official supposition is true, is it within the province of the duties of a State to prop up parental authority? If it be, we would challenge the Government to be consistent and thoroughgoing. Large numbers of persons become converts to Christainity or other faiths against the wishes of their parents or other guardians. Can or will Government legislate to prevent such conversions in order to uphold parental authority? Can or will Government stop all preaching which incites people to forsake their ancestral faiths and thereby disobey their parents? Can or will Government stop the Zenana missions which

undermine in the sacred area of the Hindu home itself the foundations of family life, and often kidnap young girls? Every plank in the social reform platform goes against the rooted beliefs of the *orthodox* Hindu community. But large numbers of our young men are supporters of these reforms, *clearly in disobedience to parental authority.* Will Government for the sake of consistency legislate against students having anything to do with the social reform movement? Taking the official supposition that our boys are Swadeshists, boycotters, picketers, congress volunteers, "national volunteers" and honorary hawkers of country made goods against the wishes or injunctions of their natural guardians, to be true, it is also true that they (such of them as are) are adherents of religious or social reform movements in far more pronounced antagonism to the opinion and authority of their parents No doubt, officials possess sufficient arrogance to think that they know more about our social and family conditions than we do. But that arrogance will not deceive us. Nor will the professed desire to do our boys good deceive. There is a Bengali proverb to the effect that she who loves a child more than its mother is a witch. And we think it incredible, too, that disciplinary rules which are really necessary and good for schools and colleges should not have been introduced long ago in England, but should have been reserved for the special benefit of Indian students and their teachers; for, we suppose there is some political agitation in England too in which English students take interest and part. Is it a fable that political subjects, *contemporary*, *present-day*, *current* political topics, are discussed in English University Unions and Debating Societies? Is it a fable that students take part in electioneering campaigns in England? Is there less scholarship in England for that reason? Or are the traditional foundations of *English* family life sapped thereby? Or is the insulting suggestion meant to be made that the traditional foundations of *Indian* family life are laid in abject servility? Indian students are far more tractable and far less rowdyish than English students. If it be said, England is not India, that is equivalent to saying that repression of patriotic feeling is not required there, but is necessary here for the perpetuation of slavery. Even if English students did not take part in public movements ours should. For England is a free country, but we have yet to win freedom: and the students are our future workers, who require training.

A General View of the Course of Technical Instruction adopted by the National Council of Education, Bengal.

[Adopted in January, 1907.]

Viewed with reference to the stages of the student's progress the scheme of studies comes under the following heads :—

I. Primary, II. Secondary, III. Collegiate.

I. The Primary Stage (up to the 8th year of the student's age).

[*Technical instruction combined with Scientific and Literary.*]

Students of the minimum age of six may be admitted into the Primary stage which includes a three years' course of study. Here rudimentary technical instruction is given, and is accompanied by rudimentary scientific and literary training. For details see pages 2-4 of "A Statement of the Schemes of Study" adopted by the National Council of Education, Bengal.

II. The Secondary Stage (up to the Fifth Standard or Matriculation Stage).

[*Technical instruction combined with Scientific and Literary.*]

Students of the minimum age of nine and possessing the necessary qualifications may be admitted into the Secondary stage which includes a seven years' course, the Fifth Year Standard corresponding to the Matriculation or Entrance, and the Seventh Year Standard corresponding to the Intermediate or the First Arts of the Indian Universities. Up to the Fifth Year of the Secondary Stage, technical instruction is given and is also accompanied by a course of scientific and literary training. For details see pages 4-13 of "The Statement of the Schemes of Study."

The Secondary Stage (after the Fifth Standard or Matriculation Stage).

At the end of the Fifth Year of the Secondary course (*i.e.* after passing the Fifth Standard or the Matriculation Examination and at the minimum age of fourteen years) the student may offer either the Secondary Scientific Course, or the Secondary Literary Course or the Secondary Technical Course.

THE SECONDARY SCIENTIFIC COURSE.

Thus, the student may take admission into the Sixth Year class (corresponding to the first year of the F. A. or Intermediate standard of the Indian Universities) and take up the alternative Scientific Course. In this course the instruction extends over two years and provides for both scientific and techni-

cal training, English Literature, Bengali Literature, Logic and Elementary Economics being compulsory subjects for study but not for examination. This course is also known as the Mixed Course. For details see pages 14 and 18—20 of the "Statement" referred to.

N. B.—In the alternative *Literary Course* (*Secondary*) extending over two years no technical instruction is imparted. For details see pages 14—18 of the "Statement" referred to.

THE SECONDARY TECHNICAL COURSE.

At the end of the Fifth Year of the Secondary Course (*i. e.* after passing the Matriculation) the student may also take admission into the Technical Department. The full course of instruction extends over three years and comprises a *general* course of instruction in Physics, Chemistry, Mathematics and Drawing; and a *special* course of instruction in Machine Drawing, Mechanics, Steam-engines, Boilers and Prime-movers, Hand and Machine Tools, Pattern-making, Brass-moulding, Smithy, Turning and Fitting. This course is known as the Secondary Technical Course, a detailed syllabus of which is given at pages 15 & 20—20(*d*) of the "Statement".

Besides receiving a scientific education in principles, our students will be specially trained to apply the principles in practice, so as to be able to take up the smaller industries not requiring the investment of large capital. Thus, in the workshops attached to the physical, chemical and technical departments, the students will be taught and required to manufacture as far as practicable their own instruments and apparatus. It is also in contemplation to supply institutions affiliated to the National Council with instruments and appliances manufactured in our workshops. Considering the present circumstances of the country and especially the unlikelihood of most people being able to secure the investment of large capital, the Council aims at training students of the Technical Department so as to qualify them for the manufacture of articles not requiring on the one hand large outlay for their preparation ; and on the other being calculated to meet our pressing wants. It is proposed *for the present* to teach our students to manufacture articles under the following heads :—

I. Card-board and Paper-work :—

(*a*) Medicine-cases.
(*b*) Stationery boxes.
(*c*) Other assorted boxes.
(*d*) Envelope cases.
(*e*) Portfolios.
(*f*) Blotting pads.

(*g*) Geometrical models.
(*h*) Envelopes, letter-papers, postcards, &c., &c.

II. Wicker-work :—

(*a*) Arm-chairs.
(*b*) Waste-paper baskets
(*c*) Boxes.
(*d*) Travelling bags.
(*e*) Tea-poys &c. &c.

III. Clay-Moulding :—

Clay figures.

IV. Wood-work :—

(*a*) Candle-sticks.
(*b*) Picture-frames.
(*c*) Toys.
(*d*) Handles, pen-holders and stationery cases.
(*e*) Artistic furniture (fret-work).
(*f*) Wood-carving.
(*g*) Instrument-boxes.
(*h*) Stands, tables, supports, lifts and other fittings and appliances for chemical and physical laboratories.
(*i*) Drawing boards.
(*j*) Set-squares.
(*k*) T. squares.
(*l*) Parallel rulers.
(*m*) Geometrical drawing models.
(*n*) Measuring scales.
(*o*) Models of verniers.
(*p*) Kindergarten materials for children in elementary schools.
(*q*) Machine and engineering models (wheels, pulleys, inclined planes, screws, toy-engines, culverts, bridges &c., &c.)

V. Metal work :—

Scientific instruments and Apparatus for Physical and Chemical Laboratories.

VI. Metal work :—

Garden tools and agricultural implements.

VII. Metal work : —

Cutlery.

VIII. Metal work :—

Small hand-presses, Pumps, Pulley-blocks, Screw-vices &c.

IX. Metal work :—

Sheet-metal Goods :

(*a*) Locks and keys.
(*b*) Trunks.
(*c*) Candle-sticks.
(*d*) Water-buckets.
(*e*) Office-boxes.
(*f*) Canisters.
(*g*) Varnish and oil-cans.
(*h*) Butter tins.
&c. &c.

X. Metal work :—

Grinding and polishing.

XI. Glass-blowing :—

Glass-apparatus used in Chemical Laboratories.

APPRENTICESHIP COURSE.

Students who have not passed any previous examination or passed through any course of studies may be admitted into the Technical Department as out-students for practical instruction in one or more of the arts and industries mentioned above or as many of them as may be provided for by the Council. They shall receive certificates of successful apprenticeship.

III. The Collegiate Stage (after the Seventh Standard or Intermediate Stage).

Higher Technical Course.

The place of the Higher Technical Course is at the end of the Secondary Stage *i. e.* at the end of the seventh year of the Secondary Course (Intermediate or F.A.). The scheme of technical training up to the end of the Secondary Stage is not intended or expected to meet the needs of scientific industries (with special reference to the manipulation of our raw products and the needs and conditions of our agriculture), or for higher grade technical training. The arrangements of the National Council are not yet complete and advanced technical courses of study are under consideration.

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A. CHAUDHURI,
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Hony. Secretaries.

Cattle-Breeding in Mysore: The Amrit Mahal.

The *Amrit Mahal*, literally Milk Department, is an establishment for the breeding of a race of cattle peculiar to the country of Mysore and famous for its utility for military purposes. The establishment was founded at some time during the Hindu government, with special privileges as regards grazing; but its maintenance for the special purpose of supplying draught cattle for artillery is due to Haidar Ali. He is reported to have introduced a breed of cattle from the Trichinopoly country, by a cross between which and the indigenous breed of Mysore was produced the Hallikar breed, which is considered the best in the whole establishment.

"It was this establishment," wrote Sir Mark Cubbon, "which enabled Haidar Ali to march 100 miles in two days and a half to the relief of Chidambaram, and after every defeat to draw off his guns in the face of his enemies, which enabled Tipu Sultan to cross the peninsula in one month for the recovery of Bednur, and to march sixty-three miles in two days before General Meadows; which, in later times, enabled General Pritzler to march 346 miles in 25 days in pursuit of the Peshwa, and which enabled General Campbell, after the failure of his Bengal equipments, to advance upon Ava and bring the war to a favourable termination. It was also this establishment which enabled the Duke of Wellington to execute those movements of unexampled rapidity which are the admiration of every military man, and in consideration of whose services he recommended it to protection in a letter addressed at the close of the war to the Commander-in-Chief." Allusions in the Wellington Despatches show that the Great Duke often, during the Peninsular War in Spain, regretted that he had not the assistance of the Amrit Mahal cattle.

After the capture of Seringapatam the Breeding establishment underwent several vicissitudes till in 1882 the Mysore Government purchased the Amrit Mahal cattle from the Madras Government, there being at that time 30 herds, with 12,502 head, of which 4,618 were cows and 177 breeding bulls. It was stipulated that the Department should supply the Madras Government for ten years with three-years-old bullocks at Rs. 50 per head, to a number not exceeding 400 annually. In 1816 this limit was reduced to 200 of four years old at the same price. Besides those handed over to Madras others are sold at reduced rates or distributed to raiyats at suitable places.

The Amrit Mahal cattle comprise three varieties, called the Hallikar, Hagalvadi and Chitaldroog, from the districts which originally produced them, and may be readily distinguished from every other breed in India by the peculiar shape and beauty of their heads and the symmetry of their form. They seldom attain an extraordinany height, but in proportion to their size are remarkably deep and wide in the chest, long and broad in the back, round in the barrel, well ribbed up and strong in the shoulder and limb. They are active, fiery, and walk faster than troops; in a word, they seem to constitute a distinct species, and possess the same superiority over other bullocks, in every valuable quality that thoroughbreds do over other horses. The cows of this breed are white, but the males have generally an admixture of blue over the fore and hind quarters.

A cow of this breed is supposed to give about one pucka seer of milk a day and the calf could not be deprived of any part of it without being materially injured in its growth. The calves remain with their mother during the day but are separated from them at night, and are kept in a fold under charge of the herdsmen until they begin to graze and get strength. In the cold season, when the herbage is abundant, they are generally weaned at the age of five months; but such as are brought forth later in the year can not be separated

from their mothers till after the hot weather. After separation, care is taken to conduct them to the richest pastures in the neighbourhood and they are never supplied with any other food. The whole of the cattle, bulls, cows and calves subsist entirely on what the pastures or *kavals* afford, and on the stalks of the castor, *baller*, *kulti*, and other nourishing plants, which are left on the ground for their use after the harvests in the month of January, February and March. The hot weather *kavals* are generally the beds of tanks in which grass springs up during the hot months, and near which there are trees for the purpose of affording shade to the cattle during the heat of the day. These are very valuable *kavals*, and are reserved as far as possible for the sole use of the Government cattle. In the dry weather, when a want of forage and water prevails in the open country, the herds are conducted to the south-western jungles, where the natural moisture of the soil, the early showers, and the shelter afforded by the trees are favourable to vegetation. They arrive there in May and return to their pastures in September, when the grass grows in great abundance all over Mysore.

The calves are castrated invariably between the age of five and twelve months, as their growth is supposed to be promoted by early castration. They are separated from the herds after four years of age and at five are perfectly trained and fit for work. They arrive at their full strength at seven and are past their vigour at twelve; they work till fourteen or fifteen, after which they decline rapidly and generally die at eighteen years of age. The cattle of these herds are kept in their wild state, without shelter of any description; they are very fiery and cannot be approached by strangers without the protection of the herdsmen. It requires several months to break them in, and the employment is extremely difficult and dangerous.

At the age of three years the catching of bullocks takes place, previous to which they are as wild as the inhabitants of the jungle. The bullocks are first driven into a large oval enclosure, which they are made to enter with much difficulty. This communicates with a square yard surrounding an inner enclosure about twenty feet square, which is surrounded with a strong fence made of wooden posts placed close together and about twelve feet high. When they are collected in this the opening is closed. The trainers then ascend on the top of the fence and throw a noose round each of the bullock's horns. This done the end of the rope is passed between posts near the ground, and the animal is drawn close up and secured by people on the outside. The passage is then opened and old trained bullocks admitted. One of the latter is bound by the neck to one of the wild animals, which being done, the rope is loosened, when he immediately endeavours to escape. His trained comrade, however, to whom he is coupled, restrains him, though but partially; accordingly the two leave the enclosure at tolerable speed. The rope by which the untrained bullock was originally noosed is allowed to remain attached to his horns, and whey approach one of the strong posts placed in the immediate vicinity of the enclosure the rope is quickly turned round it by which the animals are again brought up. The untrained bullock is then well secured by the neck, with as little latitude of motion as possible. There he is kept alone for about two days, until he becomes considerably tamed and worn out with unceasing efforts to escape. The next operation consists in attaching to the animal a couple of blocks of wood so heavy as to be moved with some difficulty, and giving him as much liberty as this admits of. He is then admitted to the company of old trained cattle, and from the twofold effects of example and partial restraint he gradually becomes submissive. The bullocks are now grazed in the vicinity of Hunsur for a further period of three years, being tied up regularly each evening in lines. They are then transferred to the Public Cattle Department to undergo final breaking for the public service.

Question.

How can Indian students increase their love for their country?

Answer.

(*a*) By increasing their stock of knowledge of India and Indians.
(*b*) By learning to act together for some common purposes useful to their country.
(*c*) By helping their countrymen in creating a demand for their manufactures.
(*d*) By helping the cause of education on national lines.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH.—Sankara.

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PART I: INDIANA.

The National Council of Education—and the National School at Malda—in Bengal.

I. Introductory.

The history of the National Education Movement furnishes proofs of the new capacity for organised self-help and co-operation which has begun to manifest itself as an element of the Indian character. The Council of Education that has been established is quite independent of the Government and is exclusively under national control. Its constitution is thus wholly novel and unique in India as it has sedulously eschewed all foreign help and is wholly managed by indigenous Capital and Labour. The Council is only an infant institution but during the one year of its existence it has made its influence felt. The Bengal National College at Calcutta is under its immediate supervision and holds out an example of teaching and organisation to the districts in the mofussil. In spite of the absence of propagandism and missionary work

on the part of the members of the Council owing to pressure of work at the centre, there have been founded over twenty schools in the course of the last twelve months such as at Rangpore, Dacca, Comilla, Dinajpore, Kishoregunje, Magura, Mymensingh, Chandpore, Noakhali Giridih, Sylhet, Majpara (Dacca), Jalpaiguri, Bogra (two schools), Khulna, Kamargram (Jessore) Baniachang (Sylhet), Malda and a few other places.

Eastern Bengal has no doubt taken the lead in this respect: but western Bengal is not far too behind and has already given birth to two or three very promising institutions. Some three or four of these daughter schools have arrangements—literary, scientific as well as technical—only up to the primary standard; but most of them are fully equipped for all the classes up to the Fifth Standard of the Council (corresponding to the Matriculation Standard of the Government University). Thus the National Council of Education has, during this very short term of its life, grown into a big workshop for the training of young-men who are to work towards the realisation of their common national ideal. The district and the village schools are so many feeders of the central institution; in fact, the whole system may be looked upon as a kind of educational self-government with local and central divisions.

II. Sources of Income.

A study of the manner in which the schools are managed, and the sources of income (besides the fees received from students) by which the necessary expenses are met will show how far we have advanced in the development of this capacity for joint work for common purposes. Almost all the schools are not established by the Council, but are the result of local efforts, although some of them receive considerable aid from the Council. They, generally speaking, are supported in one and the same way, being dependent on monthly contributions and having no endowments of their own, the Council Endowments amounting to over ten lakhs being exclusively utilised for the Model College and School in Calcutta. Generally speaking, the financial story of one school is the financial story for all. But the most highly national of these national institutions, as will be presently seen, is the one at Malda which is a small district town in the north-western portion of United Bengal.

There in January last a National School was started with arrangements only for primary education. In the meantime the influence of external circumstances and of examples presented by other districts worked upon the public mind so effectively that it was deemed necessary to make

arrangements for Secondary Education also. That the feeling of the local public is highly in favour of the new type of education will be evident from the fact that the National Education Fund at Malda is fed and supported by contributions from all classes of the people.

The items of collection are at present, five in number, and have the eminent advantage of not proving such a burden as the people would like to shake off; and the system of collection is suited to the convenience of the payers who would gladly contribute their share without the least pressure from the collectors :

(1) The first source of income is the contributions from the members of the higher independent professions. The pleaders, muktears, contractors and other dependent classes are expected to pay each month their respective income for one day only.

(2) The next source is the monthly payments received from the industrial and mercantile classes. All shop-keepers and retail-dealers, silk and cloth merchants, goldsmiths and brass-smiths, stationers, money-lenders and brokers etc., have agreed to contribute their quota accorning to their 'ability to pay.' Some of these shopkeepers have in meeting assembled by agreement among themselves imposed an ईश्वरवृत्ति on all wholesale purchases. They have fixed a graduated scale of rates according to the amount of purchases made.

(3) The third source is the contributions paid all at once or in regular monthly or quarterly instalments by students and young men. They have determined to limit the necessaries of life to only substantial, and nourishing fare, and as for clothing to a sheet (urani) and a cloth; and to give up the wearing of shirts and shoes. The savings thus effected are considerable in amount.

(4) The next source is the मुष्टिभिक्षा। This arrangement though the simplest is yet the most potent channel feeding the Educational Fund. The whole town has been divided into localities or wards according to the convenience of the collectors, who instruct the householders of their respective wards to keep in a separate pot a handful of rice abstracted from the amount taken to be cooked. The withdrawal of a handful of rice from the amount set apart from both the morning and the evening meals does not cause any sensible want in joint families of the Indian type. But while nobody feels pinched or taxed and no confusion is noticed, the amount collected is enormous. Earthen pots upon which are written the words बन्दे मातरम् are given by the collector to each family and every Sunday morning students, both adult and young, go from door

to door collecting the भिक्षा of the week and carrying it to a central place on their own shoulders. No time is lost, the work occupies not more than two hours, and there is no danger of interference with the regular studies of the boys.

(5) The most peculiar of these sources is the payment in coins by every householder of the town. All householders from one end of the town to the other are asked to pay something towards the expenses of this institution. The rate is not fixed, it may be even a half pice ; but the point to be noted is that it must be monthly and regular. Some of these householders desire to pay in the true spirit of charity by not allowing the left hand know what the right hand does. They do not want to publish their names—but none the less the amount derived from these friends of our cause is substantial.

(6) The above are the five sources of monthly income upon which the school depends at present. Fresh sources are proposed to be utilised during the course of the year. Thus, (*a*) something may be daily collected from passengers landing at the local steamer ghat ; (*b*) arrangements may be made for collecting something from clients in every suit through the pleaders ; (*c*) arrangements may also be made by keeping a box in places where people regularly throng together to transact business *e. g.* big firms and shops &c., so that the authorities may invite the attention of the customers, or the audience to the purpose for which the box has been kept there.

Besides these monthly contributions there is also a fund which is fed by donations only. The initial expenses, the library and laboratory charges, buildings &c. and other occasional but necessary expenses are to be met from this source. These donations are collected on all occasions of public or social festivities—marriages, *sraddhas, upanayana* ceremonies—in fact, whenever there is an entertainment which involves the expenditure of money. The rate of collection is of course, proportionate to the amount spent by the householder. The Zemindars and other moneyed classes are usually laid under contribution for the benefit of the fund.

Special Features of these Sources of Income

(*a*) The regular monthly contributions occupy the position of an education-cess in this scheme of voluntary self-taxation.

(*b*) By thus carrying out the principles of self-taxation every individual inhabitant of Malda, irrespective of caste and creed and

belonging to any section of the community, has been made to take an effective interest in the organisation and management of the school —which has thus been made supremely national, instead of being merely "do-national," depending on the rich endowments of one or two individuals.

(*c*) The sacrifice of present-day artificial necessities of material existence by the students and young men indicates a moral earnestness and a grim resolution to do or die for the national cause, and is calculated to create a new standard of gentlemanliness which would not recognise money and material prosperity as the sole basis of public esteem and social dignity. Besides, the importance of the diminution of wants as a powerful aid to the success of the swadeshi industrial movement cannot be over-estimated.

(*d*) The system of मुष्टि भिक्षा has a genuine Indian ring and appeals to the instinct of every individual, male or female, educated or illiterate. This has brought home to every heart the reality about the present national situation. It may, besides, be looked upon as a system of taxation in kind, with the peculiar advantage of its being not felt as such, as well as of its being universally appreciated and practised.

III. Organisation.

(1) There has, of course, been elected a District Committee of National Education. Men of note of all villages and wards are its members. Care has been taken to represent all sections and interests. There are a President and a Secretary both of whom are honorary office-bearers. The Executive Committee for carrying on the ordinary business has also been elected from among the Members.

(2) Collection of contributions—

(i) The Secretary of the Committee is the ex-officio Collector. He is mainly and individually responsible for the realisation of the contributions or cesses His principal function as collector is to study the sources of income, to find out the defects that may hamper the smooth working of the mechanism, and to devise ways and means for the augmentation and effective organisation of the Fund.

(ii) Under him have been appointed persons who may be called deputy or assistant collectors who have personally to know the names and residences of the householders within their respective jurisdictions and to aid their subordinates in the practical work of collection. These functionaries are not necessarily all students but contain in their ranks able-bodied men of known integrity both educated and illiterate,

natives as well as outsiders. All of them are of course, honorary officers who volunteer their services, with the exception of the teachers of the National School who are paid in their primary capacity as members of the teaching staff. In order to produce uniformity and harmony among this army of scattered officers arrangements have been made to enable them to meet and consult with one another and with the collector. At the end of the year their services may be publicly recognised and rewarded with grants of medals or with other marks of public honor.

In the course of two or three years, the Committee will, it is expected, be in a sufficiently sound economic position to remunerate the services of these officers with monthly salaries.

Special Features of the Organisation.

(*a*) Hitherto there has been in every district in Bengal, a hard and fast line of separation between the two classes of people by which it may, broadly speaking, be said to be inhabited.—These are (1) the local men who are the children of the soil, earning their livelihood by indigenous local industries or by service, and the educated professions; (2) the *outsiders* whom the emergencies of Government service or the higher professions have called together, who generally reside in the district during the working seasons and who have their 'homes' in other districts. All public movements have been hetherto confined within the circle of pleaders and doctors and Government servants, in other words, of University-educated classes. But the new educational movement, has as it has been shown, enlisted the sympathy of all. The organisation of educational self-government has been so effected as to break down the barrier between the masses and the classes and to produce in the minds of all the idea that the movement which is going to lift the nation cannot be successful unless and until it is taken up and backed by the whole people.

(*b*) Besides this growth of solidarity and homogeneity in the structure of the local community, through the growing habit of working for the same cause there has been thrown open an ample field of national work in which the labourers may train themselves for future public careers.

(*c*) It is evident that the ideals of the new movement have filtered through all the strata of the society and have penetrated even the most conservative merchant classes

The above facts tell their own tale. They all go to point out how at Malda the people are actively organising a scheme of national self-help

solely by their independent efforts and are laying the foundation-stone of a People's University which is to be wholly independent of foreign brain and bullion. Malda has thus been carrying into execution the idea suggested by the Hon'ble Dr. Rashbehari Ghose, M.A., D.L. C.I.E., President of the National Council of Education, in his Inaugural Address at the Town Hall Meeting held in August, 1906, that rich endowments from a few individuals would not contribute much towards starting a general educational movement. For it is clear that it is the voluntary contributions from all sections of the community that can make an educational institution like the National Council truly national, national not simply in the sense that education would be imparted along national lines and exclusively under national control, but national in the sense that every member of the nation would feel an interest in it. It is to be desired that every district should follow this aspect of the national education movement started at Malda—the aspect, namely, of organisation and government.

IV. Broad Features of the new type of education.

Those who are desirous of knowing the educational aspect of the new system—how far it is national and wherein it differs from the system of education imparted by the Government, would do well to peruse carefully the address delivered by Sir Gooroodas Banerjee Kt. at the aforesaid meeting in the Town Hall and also the registered Memorandum of Association stating the objects of the National Council of Education, as well as the "Statement of the Schemes of Study" published by the same body. It will be found that the education it seeks to impart is altogether of a new type—being modern and up-to-date and practical, not merely academic. While imparting education on national lines it seeks also to incorporate the best assimilable ideals of the Western world. While opening out for students technical, professional and other careers whereby they may earn their bread, the new system of education seeks also to satisfy the highest spiritual and moral yearnings of our people. The Literary and the Scientific Departments are so constructed and conducted as to develop in the students a love of learning for its own sake, create a craving for the knowledge of the history, philosophy and literatures, as well as the arts and industries of the various provinces of India and to infuse into their minds a desire to utilise the unworked natural resources of the country, and so to augment the national wealth. Besides developing the spirit of practical patriotism by familiarising the students with

the ideals and institutions of the country, the Literary Department can also fit them for earning their bread. Thus, they may take up one or other of the literary professions—pedagogic, journalistic, etc., —or they may take up the task of preparing text-books for the National Council in the vernaculars. Thus, these being the object of the National Council—namely on the intellectual side, to enable students to think independently and carry on original researches; and on the moral side, to evoke in them a desire of work for work's sake, and also a genuine desire to serve their country even at the sacrifice of their personal interests, in other words, to develop their manhood; and secondly, on the material side, to enable them to earn their livelihood by the creation of new openings as well as to teach them to be physically strong in order that they may defend their person and property in times of emergency :—the means and the methods adopted by the Council are characterised by singularity and novelty. The most striking feature of the new educational movement is that the boys are taught, even in the college classes, in their own vernaculars The advantages of this system cannot be overstated. While it saves the learner's time it also prevents the strain on his health by not requiring unnecessary and undue attention to the difficulties and technicalities of a foreign tongue. Besides, as the National Education system wants to develop the powers of each student's brain and to draw out his own latent capabilities, it does not force on all students above the matriculation stage and specially in the Degree classes the same multiplicity of subjects; but, on the other hand, boys are allowed to choose subjects according to their special aptitudes and inclinations. Thus, the organisers of the system of National Education have endeavoured to combine the advantages of cheapness and efficiency, and the students that may be turned out by their schools and colleges are expected to be men of practical ability capable of fighting their way through the struggles and difficulties of the modern world.

A VOICE FROM MALDA.

Life in a Punjab Sikh Village.

Houses and Streets.

The Punjab village is almost always composed of houses built of sun-dried bricks or of large clods of caked mud taken from the bottom of a pond. But there are few villages which do not contain one or two masonry houses the home of a well-to-do headman, of the village money-lender, or perhaps of a pensioned officer. The houses, crowded as closely as they can be, are separated by narrow winding lanes only a few feet wide. The houses of a *patti* or ward often lie together and have a separate entrance with a gateway. These gateways in the best Sikh villages are commodious structures, with a roofed shed to the right and left of the entrance, the roof extending over the entrance itself, the foundations of which are raised two or three feet above the level of the pathway. In these travellers are housed, and the owners of the *patti* assemble when the work of the day is over, sitting on the matting spread on the floor, or on the large wooden *takht* or bedstead with which they are generally provided. Between the actual buildings and the cultivated fields is an open space running right round the village, sometimes shaded by *pipal* trees and almost always in a very insanitary condition. Carts which would take up too much room in the village stand there, and there it is that the cane press will be seen at work in the winter. At one or more sides of the village there are ponds from which earth is excavated for repair of houses, and where cattle are bathed and watered. The backs of the houses are usually blank walls forming an outer boundary to the settlement. In the space running round the village are found the manure heaps, and stacks of cowdung fuel, belonging to each of the households.

Entering the village we find the doorways of the houses opening on the main streets, or on side lanes running off them. Ordinarily the front-door leads straight into an open courtyard, with cattle troughs along one or more of its sides. The dwelling-houses will generally be found along the side of the courtyard which fronts the doorway. These are long and narrow, with or without a small verandah in front, called a *dalan*, and are generally provided with a flight of steps or a wooden ladder giving access to the roof. Windows there are none; light and air are admitted by the door, and smoke finds its way out by the same way, or perhaps by a hole in the roof. Cooking is carried on for the most part in a partly roofed shelter in a corner of the yard,

for the people live as much as they can in the open air, and are only driven indoors by cold or rain. A noticeable object in every house is the large jar-shaped receptacle for grain, called a *bharola* made of plastered mud with a stoppered hole low down in the side by which the grain may run out. Each family living within the enclosure has a separate dwelling-house and cooking-place, while in the yard, outside the doors, much of the available space is taken up by the charpoys and water-pots of the household, and the spinning-wheels and grindstones of the women. The roof is used for storing heaps of *jowar*, fodder and bundles of cotton twigs for roofing purposes, also for drying chillies, seed-grains, etc., in the sun. Occasionally there is a small upper chamber in the roof, but this is rare. Sometimes the front-door, instead of leading directly into the court, leads into a lodge or *deorhi* out of which a smaller door, placed so that the interior of the yard cannot be seen from the street, leads into the yard itself. The *deorhi* serves as a cart lodge, tool shed, and stable, and also as a lodging for such guests as are not sufficiently intimate to be taken into the interior of the house. *Deorhis* are only to be found in the houses of well-to-do *zamindars*, and occasionally have their outer gates ornamented by cornices of carved wood.

Almost every village, and in large communities every *patti* or *thula*, has its guest-house and meeting-place, known as a *dharmshala*. The *dharmashalas* are always kept scrupulously clean, and in most of them a copy of the *Granth*, the Sikh scripture, is placed in a window, whence the *Sadhu* or *Granthi* in charge who is also the village school-master, reads aloud to himself, or to those who have leisure to listen. Fire is kept for the use of such non-Sikh visitors as may wish to smoke, and there is generally a well hard by Food and beds are provided for guests by the village headmen, who are supposed to recoup themselves at the expense of the other owners, by levying a small contribution on the land-revenue, or debiting the cost to the *Malba* or Village fund.

The Village Community.

Next to caste, there is no institution in India more permanent than the village community, which dates back to the time of the early Aryan Commonwealths. In the Punjab the headmen of every village are called *Lumbardars*. They are recognised officials, and are directly responsible to the *Zaildar* or *Tahsildar* for the collection of the revenue due from the village and its lands, being assisted by the *Patwari*

or village accountant who is responsible for the maintenance and preservation of the records. The typical village is almost always divided into wards called *pattis, pannas*, or *thulas*, each *thula* embracing a branch of the clan descended from some common ancestor and perhaps a few strangers settled by that branch. Each ward is in charge of elders who form the *panchayat* or village council. Grazing-grounds are held in common: the income derived from grazing dues, hearth-fees, and the rent paid by persons cultivating the common lands, are credited to a general fund; and certain charges, such as the cost of entertaining subordinate officia's, travellers and beggars, are debited to it, forming a primitive type of local self-government. The panchayat settle all questions relating to the general well-being of the village, they audit the accounts of the village fund, and all matters affecting the community as a body, such as breaking up jungle land and cutting down trees, must invariably be submitted to their decision. The zamindars or landholders consider themselves infinitely superior to the traders and *kamins* or village menials, the distinctive sign of whose inferiority is their liability to pay hearth-fees. Such are the Jat villages They are communities of clansmen linked sometimes by descent from a common ancestor, sometimes by marriage, sometimes by the fact of a joint foundation of the village. "Though often of heterogeneous composition, they are united by close ties self-supporting, vigorous, and admirably adapted to resist the evil effects of bad seasons, epidemics, and other evils incidental to this country."*

Besides the above the *Panchayats* exercise another important function. A *panchayat* serves as a court of arbitration for the settlement of disputes, which are also cognisable by law without having recourse to the courts for justice. It generally consists of from three to five persons. one of whom acts as a *sirpanch* or chairman, decisions being arrived at by the opinion of the majority. A *panchayat* deals generally with caste matters, and though it has no legal authority, and though it now plays a less important part in the social regulations of the people than they did in former times, is still a powerful tribunal, whose decisions are seldom appealed against It passes sentences of various degrees of severity. Sometimes the offender is ordered to give a feast to his brotherhood, sometimes to pay a fine, and if refractory, he may be excluded from social intercourse with

* Report on the Delhi Territories.—*Lord Lawrence.*

his caste-fellows. In grave cases he may incur the most terrible penalty of all—total ex-communication.

Family Life.

It is a general custom among Jats, subject of course to exceptions, for brothers to live together so long as their father is alive, and to separate at his death. We may thus find four or five brothers, with their families, living in separate houses, ranged round a common courtyard, the whole forming but one household. The usual practice among the yeoman classes, which furnished the majority of the sowars and sepoys to the British Government, is for the elder brothers to remain at home, cultivating the ancestral lands, while the younger ones take service in the army and police and contribute to the family purse by savings from their pay and the pensions granted to them on retirement. The death of a brother often compels a sepoy to ask for his discharge, not from any dissatisfaction with the service, but simply in order to enable him to look after his land.

The Village Money-lender.

Almost every village has its money-lender or *Sahukar* who is generally a Khatri. He is usually well-treated by the villagers; even those not dependent on him for advances, are civil to him. The money-lenders never bank their money, but keep it circulating in loans as much as possible, or failing this, bury it in the ground. The general rate of interest is two per cent. per month. If disputes arise between the money-lender and his debtors *panchayats* or committees of arbitration are sometimes appointed from among the landowners or others of the debtors' class to settle the dispute. But arbitration is not now nearly so freely resorted to as it was in former days. At present the richer Jat proprietors of the Manjha, who have accumulated wealth from their irrigated land, appear likely to supersede the ordinary money-lending classes in their trade; but they are said to be no easier than the latter in the terms on which they make their loans.

The Village Menials.

The population of a Sikh village always includes a number of persons of the menial and artisan classes, called *sepis* or *kamins*, who, in return for performing certain customary services, called *sep*, receive from the landlords a certain share of the produce of each harvest. Those whose trade or habits are unobjectionable, such as the Tarkhin (carpenter) or the Nai (barber) live in small houses

within the gates; but Chuhras (sweepers) and Chamars (leather-dressers) being considered unclean, generally have an *abadi* or quarter to themselves situated on the outskirts of the village.

Agriculture and Cattle.

No account of an agricultural people would be complete without a brief notice of their system of cultivation. As in most parts of India, there are two crops—one produced in the *rabi* or spring and the other in the *kharif* or autumn The first consisting of wheat, gram, and barley is sown in October or November, and harvested in April, May and June; the second consisting of *jowar* or Indian-corn, is sown in July or August, and harvested in October, November, and December. Maize is planted in July, and sugarcane in March or April. The former is ripe for harvesting by October, and the latter ready for cutting in December. The irrigated land generally bears two crops in the year and is seldom allowed to lie fallow; but in districts at a distance from rivers and canals there is a regular rotation of crops, by which portions of the cultivator's lands are given a rest in turn, the soil yielding only two crops in two years In the highly cultivated canal villages the work of cultivating a holding is incessant, and as wearing to man as to beast. There is no rest in all the twelve months, except for a few days in the rains; and there is so much to do about the months of April to June, and again from October to December, that the cultivator often finds he cannot get through it all, even with the assistance of *atris* or farm-labourers who are generally of the Chuhra class, and thus loses his chance of sowing his *rabi* in time, or neglects some other operation.

Bullocks are universally used for agricultural work, and he must be a very poor man who can only afford a buffalo, this animal being considered the sign of poverty in a cultivator. The bullocks are either bred in the villages or imported from the great cattle-breeding tracts of the Eastern Punjab, *i.e.* Hansi, Hissar, and Rohtak, being brought up in droves by dealers who go from village to village generally a few weeks before the *Baisakhi* and *Diwali* fairs, and dispose of the surplus at Amritsar and other great centres. The number of milch cattle is not more than sufficient to supply local wants. The milk is boiled and churned in the usual manner. The people of the house use the butter milk or *lassi* which forms a very important part of the cultivator's daily food, but the *ghee* is generally sold or kept for festive occasions such as marriages etc. The whole

supply, however, is not more than sufficient for the consumption of the wealthier classes.

Horse, mule and camel-breeding receives considerable attention among the Jat Sikhs. It is very common for an enterprising *zamindar* to purchase two or three camels with any savings that he has and to start in the carrying trade. The Jats are very fond of turning an honest penny in this way; and where carts will not work, camels are most useful for bringing up grain to market.

The Pursuit of Chemistry in Ancient India.*

There is a general and wide-spread belief even among the well informed classes in India and abroad that the Hindus of old were an easy-going somnolent people, given to day-dreams and at their best lost in contemplation, thinking more of the hereafter and taking very little interest in the affairs and concerns of this world. A more extensive and thorough study of the various phases of activity in the intellectual life of ancient India would go to prove that this belief is not supported by real facts. It is now generally conceded that ancient India was the cradle of the mathematical sciences; at any rate the science of numbers was materially improved upon and elaborated in India. But it is not mathematics and other abstract branches of study alone that were cultivated by the Indian intellect in the days of its glory. There is enough evidence to show that the Indians were also given to the pursuit of the physical and experimental sciences in general.

The deeper one dives into the subject the more is one filled with wonder and admiration. In the *Chhandogya-upanishad* we find among the various branches of knowledge enumerated by Narada, the *Rasi* (the science of numbers), the *Nidhi* (the science of time), the *Nakshatra-Vidya* (astronomy) and the *Sarpa* and *Devajnana-Vidya* (the science of serpents or poisons and the sciences of the genii, such as the making of perfumes, dancing, playing, and other fine arts). Coming down a little later we find in the *Kamasutra* (कामसूत्र) of Vatsayana sixty-four "Kalas" or arts and sciences distinctly referred to, which extend into the curricula of liberal education. The following branches are of special interest. *Suvarnaratna-pariksha* (सुवर्णरत्नपरीक्षा) or the examination and valuation of gold and gems; *Dhatuvada* (धातुवाद) or chemistry and metallurgy; *Maniragakarajnanam* (मणिरागाकरज्ञानम्) or a knowledge of the colouring of gems and jewels, as also of mines and

* Adapted from Dr. P. C. Roy's article on the subject in the February, 1907 number of the *Modern Review* and his *History of Hindu Chemistry*.

quarries. In the *Sukraniti* (शुक्रनीति) also *Dhatusankaryaparthakyakaranam* (धातुसाङ्कर्य्यपार्थक्यकरणम्) and *Ksharanishkasanajnanam* (क्षारनिष्कासनज्ञानम्) —the art of alloying and separating the metals as also the art of extracting the alkali from the ashes are also includes among the "*Kalas*" (कला).

Besides the incidental mention of these branches of science there are more positlve and direct proofs of their existence. Among the 16 philosophical systems described by Madhavacharya in his *Sarvadarsana-Sangraha* (सर्व्वदर्शनसंग्रह) written about 1350 A. D., "*Rasesvara-darsana* (रसेश्वरदर्शन) or the science of mercury is one. In this we have extracts from various chemical treatises on the preparations of mercurial remedies e.g., *Rasarnava* (रसार्णव) *Rasahridaya* (रसहृदय) etc.

Now, Madhava, who is a very discriminating writer, speaks of Govinda, the author of the latter, in terms of the highest veneration, and calls him an ancient teacher,—*prachina acharya* (प्राचीन आचार्य्य) on the subject. In order that this author might be regarded as "ancient" in the life time of Madhava, *i. e.*, during the middle of the fourteenth century, he must have been at least 300 years old, in other words he could not have flourished later than the 11th century A. D. After instituting a vigorous search for this supposed lost *Rasahridaya*, I have been fortunate enough to secure as many as three copies of its Ms. from different quarters. But our wonder need not cease here. Govindacharya gives detailed descriptions of the processes of distillation, sublimation, calcination, etc., with suitable apparatus; but this learned author with commendable humility ackowledges his indebtedness for the technical terms he uses to previous commentators (*Vartikendraih* वार्त्तिकेन्द्रैः).* Here, again, we have a curious side-light thrown on a dark recess. It is evident that at the time of Govinda again, i. e. in the 11th century, A. D., there was a vast alchemical literature extant with a rich terminology and gloss. We are all familiar with the *vartika* (gloss) of Katyayana on Panini. But the necessity for a *vartika* can only arise when the original text fails to keep pace with the requirements of the time due to rapid and vast progress in a particular subject. We are thus justified in coming to the conclusion that even in the 9th and 10th centuries, and perhaps earlier, chemical—call it alchemical if you will—science was cultivated in India. Let us advance another solid historical evidence. Chakrapani is well known for his standard work on medicine. He was court physician to Nyayapala, king of Gaur, and wrote his celebrated treatise about the year 1050, A. D. He prescribes several metallic preparations of mercury copper and iron. His description of the roasting of iron for making it suitable for administration as a tonic is very detailed and circumstantial. But Chakrapani takes care to acknowledge that he simply borows his process from the writings of the renowned chemist Nagarjuna. The commentator of Chakrapani, Sivadasa, while explaining the minutiæ of the process repeatedly quotes

further "Lohasastra" or the science of iron of Patanjali. All these would go to prove that long anterior to the time of Chakrapani many chemists were busy devising methods of subjecting different metals to such treatments as *sthalipaka*, *marana*, *putapaka* etc. in the *Karmasala* i. e. workshop or laboratory. That the Hindus had a deep insight into the metallurgy of iron and other metals is also borne testimony to by the wrought iron pillar close to the Kutub near Delhi and the huge iron girders at Puri, glorious legacies of the past ages. Regarding the Kutub pillar Fergusson says :—

" It opens our eyes to an unsuspected state of affairs to find the Hindus at that age (about 400 A. D.) capable of forging a bar of iron larger than any that have been forged even in Europe up to a very late date and not very frequently even now."

The Indians were equally noted for for their skill in the tempering of steel. The blades of Damascus were held in high esteem, but it was from India that the Persians, and through them the Arabs learnt the secret of the operation. The Ritter Cecil von Schwary, who was for sometime in charge of the Bengal Iron Works Company, thus speaks of the superior iron-smelting industry in India.

" It is well-known by every manufacturer of crucible cast steel how difficult it is sometimes to get the exact degree of hardness to suit certain purposes, especially with reference to steel for cutting the blades, etc. With the ordinary process endeavours are being made to reach the required degree of hardness by selecting such raw materials as on as average have the required contents of carbon in order to correspond with the exact degree of hardness as far as possible. The natives [of India] reached this degree by introducting into their cast steel an excess of carbon, by taking this excess gradually away afterwards, by means of the slow tempering process, having it thus completely in their power to attain the exact degree by interrupting this decarbonising process exactly at the proper time in order to cast steel of a quality exactly suitable for the purpose."

The knowledge in pratical chemistry, prevalent in India in the 12th and 13th centuries A. D., and perhaps earlier, such as we are enabled to glean from *Rasarnava* and similar works, is distinctly in advance of that of the same period in Europe. * It was known for instance that blue vitriol and a variety of the pyrites yielded an essence in the shape of copper; and calamine zinc. The metallurgical processes, described under the latter, leave little to improve upon, and, indeed, they may be transferred bodily to any treatise on modern chemistry.

Still more solid progress was effected in India in pharmacy. In the European histories of chemistry the credit of being the first to press chemical knowledge into the service of medicine and introduce the use of the internal administration of mercurial preparations, is given to Paracelsus (1493-1541). The Nagarjunas and the Patanjalis of India, however, had the merit of anticipating Paracelsus and his followers by several centuries. The earliest historical record of the internal use of black sulphide of mercury dates so far back as the 10th century A. D. at the latest. * We have indeed reasons to suspect that Paracelsus got his ideas from the East. Even so late as 1566 A. D. the Parliament and the faculty of Medicine, Paris, condemned and forbade what was regarded as the dangerous innovations of Paracelsus. There can thus be no question as regards the priority of the Hindus in making mercurial remedies a speciality; and they are entitled to claim originality in respect of the internal administration of metals generally seeing that the Charaka and the Susruta, not to speak of the later Tantras, are eloquent over their virtues.

In Europe its use dates from the 17th century.

PART II.

Topics for Discussion.

Extracts from an Address* by Sir Gooroo Das Banerji, Kt., on the aims and objects of the National Council of Education, Bengal.

Statement of Objects.

The objects of the Bengal National Council of Education, as stated in its Memorandum of Association, are amongst other things,

(1) to impart Education, Literary and Scientific as well as Technical and Professional, on national lines and exclusively under national control, not in opposition to, but standing apart from, the existing systems of Primary, Secondary and Collegiate Education, attaching special importance to a knowledge of the country, its literature, history and philosophy, and designed to incorporate with the best oriental ideals of life and thought the best assimilable ideals of the west;

(2) to promote the study chiefly of such branches of the arts and sciences as are best calculated to develop the material resources of the country and satisfy its pressing wants;

(3) to provide for denominational religious education subject to certain conditions;

(4) to create and maintain a high standard of proficiency and to enforce strict discipline in accordance with the best traditions of the country;

(5) to impart and facilitate the imparting of education ordinarily through the medium of the vernaculars, and for that purpose to prepare and encourage the preparation of suitable text books in the vernaculars in arts and sciences;

(6) to create and maintain a high standard of qualification, intellectual as well as moral, in teachers, and found and maintain professorships and fellowships; and

(7) to provide and arrange for meetings and conferences to promote and advance the cause of education.

It may not be out of place here to say a few words to explain why these objects are deemed necessary or desirable, and how they are intended to be attained

1. Education on National Lines.

In relation to the first mentioned object, there may be misconceptions which should be removed at the very outset. It may be said that though love of one's own country and one's own nation is laudable, yet education should not be limited by considerations of nationality, but should proceed upon a cosmopolitan basis. This may be true to a certain extent, and so far as it is true, the National Council accepts it by expressly providing for the incorporation of the best assimilable ideals of Western life and thought with our own. But though this assimilation of foreign ideals is desirable in the later stages of mental growth, in the earlier stages, such assimilation is not possible, and any attempt to force it on, will retard instead of accelerating the healthy development of the mind. Every student, when commencing his school education, brings

* Delivered at a Public Meeting held at the Calcutta Town Hall on the 14th August, 1906 under the chairmanship of Babu Rash Behary Ghose, M.A., D.L., C.I.E., President of the National Council of Education.

with him in addition to his outfit of language the importance of which should be separately considered, his stock of thoughts and sentiments, the gift of his nation, which the teacher, instead of ignoring and hastily displacing, should try to utilize and gradually improve. Want of due regard for this elementary principle is, I think, one of the main reasons why the existing system of English education in this country has failed to produce satisfactory results. Profiting by past experience, and proceeding on *a priori* grounds, the National Council has accordingly deemed it not only desirable but necessary to resolve upon imparting education on national lines, and attaching special importance to a knowledge of the country, its literature, its history and its philosophy. But while feeling convinced that there are defects in the existing system of education and seeking to avoid them, we do not ignore the benefits received from it; and the education to be imparted by the National Council of Education is intended to stand apart from but not in opposition to the existing system.

Defective as that system may be, it has helped the spread of education, and it is because it has been tried that we are placed in a position to find out its defects and devise means of reform. The time for change of methods has certainly arrived. One party thinks that by raising the standard of education and increasing the severity of examination tests so as more largely and more effectively to exclude the less fit from the field of work, and by making the controlling body less influenced by the popular element which is supposed to be averse to the enforcement of any stringent measures, all that is needful will be secured. There is another party, including many, if not all, the members of the National Council of Education, who believe that the defects in the existing system of education lie deeper and require more radical but less stringent measures of reform; and who while equally anxious to raise the height of our educational fabric, are for broadening its base at the same time, so that those seeking education may have what they are fitted for, and none but the absolutely unfit may be excluded from the benefits of education.

I view the matter in its purely educational aspect, and I deem it undesirable as it is unnecessary to discuss the question of Government policy, or to dwell upon the causes that have led to the establishment of the National Council of Education. I would only remark that none need be under any apprehension that the National Council of Education is antagonistic to any one or opposed to the interests of other educational institutions. We shall certainly teach our pupils to love their country and their nation, but we shall never tolerate in them, much less, teach them, want of love for others; for we devoutly believe in the principle, often lost sight of by many in the elation of prosperity or under the exasperation of adversity, that true self-love is incompatible with want of love for any fellowman, and that true self-interest can never be secured by injury to the legitimate interests of others.

There is ample field for educational work, and ample scope for trial of new systems. Only a very small section of the population of the country is receiving education now, and that education is given under one uniform system all throughout. An educational institution proceeding on new lines may at least claim a fair trial. Moreover unhealthy competition must be most unlikely in this case. Our College and School have the rare good fortune of being supported by endowments, and they will not have to depend upon fees from students.

While thus disavowing all intention of antagonism and rivalry, we confidently hope that this institution will prove a rival of other educational institutions in this sense that its intrinsic merits may, Heaven willing, enable it to show satisfactory results. But then where is the harm? We claim no monopoly of methods. If our methods are found efficacious, they may be adopted by others and then all rivalry will disappear.

The question might be incidentally asked why, if there is no rivalry, the Council does not utilise any of the existing colleges and schools by granting them pecuniary aid. The answer is simple. They all follow the system sanctioned by the Universities and are not prepared to adopt our scheme.

2. Scientific & Technical Education.

Our second object, namely the promotion of scientific and technical education, will, I am sure, be approved by all. Technical education is absolutely necessary as affording the only possible solution of the bread problem. Many of our friends would go so far as to say that we ought in the first place to devote all our resources and energy to technical education, leaving liberal education to be provided for by the existing system. While I yield to none in my appreciation of the necessity of technical education, and while I hail with joy the opening of the Bengal Technical Institute through the enlightened liberality of my esteemed friend and fellow-countryman, Mr. Palit, I am not prepared to neglect liberal education in any way. If technical education is necessary for our material prosperity, liberal culture is at least as necessary for our true happiness. Exclusive devotion to material pursuits without any counterbalancing influence of liberal spiritual culture tends to immerse us in materialism with its many attendant evils such as the unnecessary multiplication of our physical wants, the interminable conflict between capital and labour and the abject poverty of certain sections of the people. To quote the words of the learned Principal of the Bengal Technical Institute—"One of the most important effects of the innumerable inventions for gratifying our senses has been to multiply our wants and raise the standard of living and thus to intensify the struggle for existence. The animal necessities of life render a certain amount of struggle almost inevitable. But the object of true progress is to minimise, not to increase it. The more our energies are absorbed by it the less room there is for their employment in the higher struggle of the soul for the attainment of a better condition." And these are the words, not of a visionary or enthusiast, but of a sound practical man of science.

In regard to technical education the Council does not entertain any ambitious project. It does not propose any comprehensive scheme for the sake of logical completeness. It will be content to promote the study of such branches of the arts and sciences as are best calculated to develop the material resources of the country and to satisfy its pressing wants. Its resources are extremely small compared with the requirements of any scheme of technical education however incomplete; and the Council appeals to the public for funds, and hopes that through the exertions of certain gentlemen who are leading members of both the institutions some satisfactory scheme of cooperation with the Bengal Technical Institute may be devised.

3. Religious Education.

About the third object of the Council namely, religious education, there has been some difference of opinion. Being deeply convinced of the necessity of religious education, the Council have resolved upon providing for denominational religious education subject to certain conditions which I need not here consider in detail. An hour will be set apart for religious instruction when students professing different creeds will go to their respective teachers for instruction, which will not include any ritual observances. One chief purpose of such instruction is, if I may be permitted to add, to evoke and foster the religious sentiment and to make our young men realize the presence of God and the nearness of a future state, so that they may go right amidst all the difficulties of life, under the encouraging assurance that there is a

beneficent almighty Power always watching over them, and the land of promise where the wrongs of this world will be set right is not far off.

4. Proficiency and Discipline.

The object of the Council next specified above, is to exact a high standard of proficiency and to enforce strict discipline. The public in general and the student community in particular should take note of this express announcement of the Council, and remember that it will never tolerate any low standard of proficiency or laxity of discipline. Of the two main objects of education, namely, the storing of the mind with knowledge, and the training of its faculties, intellectual and moral, we consider the latter to be of much greater importance. And the Council will always take special care to make its methods of teaching helpful towards the development of the powers of intelligent observation, independent thinking, and self-reliant exertion, and the formation of habits of reverence for superiors, obedience to authority, and readiness to respond to the call of duty, rather than to the mechanical acquisition of knowledge and the memorising of moral maxims.

5. Vernaculars to be the medium of Instruction.

Another express object of the Council is to impart education ordinarily through the medium of the vernaculars, English being studied as a second language, and to prepare, and encourage the preparation of, text-books in the vernaculars in arts and science ; and if this object is attained, it will have far-reaching consequences.

Except in the lowest forms, the different subjects of study have at present, all to be learnt in our schools and colleges in English, and this throws no small burden on our students. English is a very difficult language for a foreigner, especially a Bengali to learn because English and Bengali differ so widely, not only in their vocabularies but also in their grammatical structures and idioms. And this difficulty, is really so great that it not only overtaxes the energy of our students, but also cramps their thought. Our scheme of imparting knowledge so far as practicable through the medium of the vernaculars will lighten the labour of the student and make the acquisition of knowledge more speedy and more direct. There is no doubt a practical difficulty arising from there being so many different vernaculars. We shall have to select not more than two ; and I think they should be Bengali and Urdu.

The impetus which our scheme will give to the preparation of text-books in the different subjects in Bengali and Urdu will enrich those languages and their literature, and thereby indirectly help the diffusion of knowledge and culture among the people generally.

We keenly feel our dependence on foreign countries for the supply of manufactured articles some of which are among the necessaries of life. How much more keenly should we feel our dependence on a foreign language for the supply of words for the interchange of thought not only in serious discourse on scientific subjects such as Mathematics, Psychology, Economics and Physics, but even in ordinary conversation on many matters of every day concern. And the Council in that branch of its work which seeks to supply our language with necessary words for the interchange of thought is entitled to encouragement and help from every true supporter of the *Swadeshi* movement. Mark the lesson which history teaches The ignorance of the Middle Ages was not dispelled and the Revival of Learning was not complete until knowledge began to be disseminated through the modern languages. Nor can we expect any revival of learning here until it is imparted not merely in its primary stage, but in the higher stages as well, through the medium of the vernaculars.

6. Encouragement of Research and Training of Teachers.

The next aim of the Council as specified above is to encourage research by the grant of fellowships to advanced students, and to train teachers who should make teaching the great object of their life.

Great discoveries it is the rare privilege of genius to make or the occasional good luck of lesser intellects to hit upon. And no genius can be called into existence by the offer of fellowships, nor can a lucky chance be created by effort. But leaving great discoveries apart, there is much useful original research which bright intelligence properly trained and equipped with necessary appliances can accomplish, and thereby add to our stock of knowledge or means of physical comfort; and the Council so far as funds permit will encourage workers in this direction.

One great drawback in the progress of education is the want of competent trained teachers. It is not every one who knows a subject that can teach it properly. Knowledge of the subject to be taught is no doubt a necessary quallification in a teacher; but it is not a sufficient qualification. A teacher must possess many other qualifications of a high order, intellectual as well as moral. And the training of a body of competent teachers must be a necessary preliminary to the work of eduction. Teaching is an art and a difficult art; and the art is based upon recondite principles of the science of mind. Every teacher must learn his art and know at least as much of mental science as concerns his art. And if the trained School-master is abroad the spread of education will receive a powerful impetus.

7. Organisation of Educational meetings.

The last of the objects of the Council to which I wanted to call our attention, is the organisation of meetings and conferences for advancing the cause of education. Besides occasional meetings and conferences, it is proposed to have regular meetings at which persons interested in education may meet and interchange their views on various subjects and educate each other, youth profiting by the experience of age, and age being rejuvenated in knowledge by contact with youth.

II. Plan of work.

The above are some of the many excellent objects which the National Council of Education has in view, and the next question is, how does the Council propose to attain them.

Scheme of Studies and Examinations.

The Council has prescribed courses of study under three heads, namely, (1) Primary, including a three years' course to be commenced by a boy in his 6th year, (2) Secondary, including a seven years' course to be commenced by a boy in his 9th year and finished when his age is 15 years, the courses for the 5th year and the 7th year being respectively nearly equivalent to the present Matriculation Course, and the course for the Intermediate or F.A. Examination of the Calcutta University; and (3) Collegiate, including a four years' course in a single subject, literary or scientific with one allied subsidiary subject, equivalent to the B.A. Honour Course of the University.

The scheme of Technical Education has not yet been completed. It will be settled after consultation with experts.

There will be three Public Examinations, one at the end of each course; and for some years there will be another examination at the end of the 5th year of the Secondary course.

I will not take you through the details of these courses but merely point out to you some of the special features of the scheme of education adopted by the Council.

1. The scheme attaches just importance to the *awakening* of the powers of *observation* and *thought* by means of Object Lessons.

2. It seeks to make education *pleasant* to the learner by prescribing lessons so as alternately to satisfy and stimulate natural curiosity.

3. It seeks to make education *easy* by imparting it through the medium of the learner's vernacular.

4. It seeks to make education *real* by insisting on the learner's acquiring a knowledge of *things* and *thoughts* and not merely of *words* and *sentences* which are only their verbal expression.

5. It seeks to *save* the learner's *time* by arranging the course of study so as to enable him to master in 5 years, after finishing his Primary Education, what he now takes 7 years to learn, the standard for the 5th year being equal to the present Entrance standard of the Calcutta University; while that for the 6th and 7th years is equal to the standard for its Intermediate Examination in Arts, attainable under the existing system only after 9 years' study.

This saving of time will be the result of imparting knowledge through the medium of the student's vernacular and of excluding from the course of study the encumbrance of unnecessary difficulties and unimportant details.

6. The scheme facilitates Technical Education by providing for its being taken up at three different stages of the learner's progress, namely :—

(1) At the end of the Primary Course (*i. e.*, at the age of 9 years.)

(2) At the end of the 5th year of the Secondary Course (*i.e.*, at the age of 14 years.)

(3) At the end of the 7th year or the completion of the Secondary Course (*i. e.*, at the age of 16 years.)

7. The scheme specializes the Collegiate Course to a much greater extent than what is the case under the existing system, and thus affords better facilities for higher education to students who are excluded from it now by reason of their being required to attain proficiency in a multiplicity of subjects.

8. The scheme reduces within the narrowest limits the number of public examinations, which are a severe strain on students, and are hindrances rather than helps to real study.

9. The scheme provides for moral education by requiring Teachers and Professors to avail themselves of every opportunity afforded by the ordinary lessons, in imparting it, and by requiring the enforcement of strict discipline in accordance with the best traditions of the country. The scheme also provides for Physical Education and Religious Education subject to certain conditions.

10. The scheme as a whole seeks, on its Liberal side, to train students intellectually and morally so as to mould their character according to the highest national ideals; and on its Technical side, to train them so as to qualify them for developing the natural resources of the country and increasing its material wealth.

A Model College and School.

The Council has established a Model College and a Model School for imparting instruction in the courses prescribed, and appointed professors and teachers in the subjects likely to be taken up by students. Regarding the efficiency of the teaching staff I shall only say this for the present, that the gentlemen appointed are either experienced teachers or distinguished graduates of Indian or European Universities. I will not say more but leave their efficiency to be proved by their work. There is however one merit in our staff which is entitled to immediate recognition. It is the spirit of self-sacrifice which almost every member of the staff has shown. Every one of them has made some personal sacrifice in joining our institution, and is actuated by a real desire to serve his country. The best thanks of the Council are due to them.

Our Students and their Future Career.

Two important questions here arise,—first, what classes of students are likely to join our School and College?—and second, what future careers will their training under us qualify them for?

These are questions which demand careful consideration. They have occupied the attention of several members of the Council, and I shall briefly indicate to you the answers that have occured to us.

We do not know what value will be attached by the Universities or by the Government and other employers of skilled labour, to the training we give and the tests we have prescribed; and we should therefore proceed upon the assumption that they will receive no recognition, except from Zemindars and private associations that may view this national movement with special favour. Students and their guardians must therefore clearly understand that those who join our School or College do so for the intrinsic benefits derivable from our training and not for any extrinsic advantages accruing out of it. Those who seek Government scholarships, University degrees or Government service will not have much inducement to join our institution. But they who seek knowledge and culture for their own sake, and they who seek to earn their living otherwise than by Government service or the practice of the legal profession, may not feel the same hesitation in taking admission into our College or School. We shall give our students every facility for gaining sound and useful knowlege, for cultivating their mental powers, and for forming good habits. There will also be a few scholarships and fellowships available for deserving students. And these are all the advantages we can offer. In this state of things, we do not expect any great rush of students at least for the present. Nor need we feel regret if this is the case. For if the number of our students is small, we shall be better able to look after them than if their number was large. There is one other class of students who will come to us, and they are those whom the University rejects or does not suit. They are an important class for whose education the National Council ought to provide. They may not be very brilliant students, but they are not all necessarily of inferior intelligence. The Calcutta University by insisting on proficiency in a multiplicity of subjects not unfrequently rejects candidates, who in their favourite subjects are fitted to do solid work and earn distinction. These students will naturally seek admission here, and if properly directed, they may do work which will reflect credit on them and their teachers.

Moreover, our Primary, Secondary and High Proficiency courses are so adjusted that no class of students, whatever their aims and aspirations may be, need be excluded from them. In our scheme, a student would ordinarily finish his Secondary course by the time he completes his 15th year, that is, one year before he is eligible for the Matriculation Examination of the University, and that Examination will be no difficult matter for him. So that aspirants for University degrees may always avail themselves of the advantages of our syetem of educatian in the Secondary stage.

Then again, University graduates may join our institution for higher study and research work or for receiving training as teachers. But it should be understood that the Coucil does not intend to admit students who are preparing for University Examinations, and convert our College into a coaching institution for those Examinations. That would be contrary to one of our fundamental principles, which is to make Examinations serve as a test of study and not to make study serve merely as a preparation for Examinations.

I come now to the second question, namely, what careers will the training we give qualify our students for?

Government service and the legal profession must be left out of consideration for some time at least. This is a drawback, no doubt, but is it a serious one? The legal profession is overstocked, and Government service in the higher grades is available only for a small number among the best graduates. And it will perhaps tend to the benefit of all concerned, if the energies and aspirations of the rising generation are to some extent diverted to other directions. If the two great old avenues are closed for our students, in the self-adjusting beneficent economy of nature, fresh ones will be opened, for which the times are propitious.

Agriculture, Manufacture, and Commerce are the fields to which our educated young men must turn their attention; and the scheme of study framed by the Council makes provision for qualifying students for work in those fields.

Lastly, there is the noble profession of teaching in which there is ample scope for work. And if the National Council of Education can send forth from time to time bands of well trained teachers it will be doing substantial work to help the spread of education.

I have now given you a rough outline of the aims and plan of work of the National Council of Education. It remains for me to offer our heartfelt thanks to Babu Brajendra Kishore Roy Chaudhuri, Babu Subodh Chandra Mallick and Maharaja Surya Kanta Acharya whose munificent endowments have enabled the Bengal National Council of Education to commence its work. They have earned the lasting gratitude of the country and we hope their bright example will be followed by many. Nor must I omit to acknowledge our obligations to Babu Satis Chandra Mukerjee who has consecrated his life to the work of Education.

Though we have been proceeding with the utmost economy and have been fortunate in securing the service of a competent teaching staff on very small remuneration, we still want funds, and large funds, to enable us to give effect to our scheme. We must appeal to our countrymen for support and I hope we shall not appeal in vain.

Advice to students.

Before I conclude I may be permitted to address a few words to our teachers and students. To the former I have very little to say. They have by accepting office under the Council at considerable sacrifice of personal interest, shown such genuine devotion to the cause of national education, that no words of exhortation are necessary from me. I will only remind them that our work will be keenly watched and severely scrutinised, and that we should always be prepared to be judged by the results of our labour.

Turning now to my young friends the students, I would ask them to remember two things, first, that they are Indian students, and next, that they are students of institutions under the control of their National Council. As Indian students they should be true to the best traditions of student life in India which in the good old days was a life of *Brahmacharyya*. Theirs should be a life of ascetic simplicity, spotless purity, and rigid discipline; and they should cultivate habits of reverence for superiors, obedience to authority, and readiness to respond to the call of duty. In their youthful ardour they are full of enthusiastic love for their country. They cannot show that love better than by conducting themselves so as to make the work of their National Council of Education a complete success.

They should not allow the distressing phantom of an impending examination to haunt them in their hours of study; but they should read with the pleasing assurance that they are gaining knowledge; and they should remember that studentlife is a period of preparation, not merely for the temporary trial in the examination hall, but also for the continued trial in the world outside.

PART II.

Topics for Discussion,

(Including Current Political Topics.)

[The Editor does not hold himself responsible for the opinions of contributors.—Ed. D.]

I.

Different classes of the Indian People politically Considered.

(Contributed by R. G.)

The first step in any attempt to understand the politics of this country would be to understand the respective attitudes of the different strata that make up Indian society towards the Government of the country. First of all come the dark mountaineers, the aborigines of the land that together make up about eighteen millions of our countrymen. Their attitude towards the Government of the white people is characterised generally by indifference but at times by suspicion and active hostility. In fact they are the least affected by the administrative measures of the Government, living for the most part a life apart in their native hills and forests.

Then come the vast majority of the dumb millions of India, agriculturists and artisans, that make up the village population. The attitude of this vast majority towards the Government is also one of comparative indifference and passivity though they are certainly affected a great deal by Government measures. This indifference is to be explained by their inability to understand the complex machinery of the alien bureaucracy that governs them. Hence it is that the operations of the Government are generally invested in their eyes with a sort of mystery and vagueness. The only aspects of British rule with which they are most familiar *viz.*, the law courts and the police serve but to impress on them a feeling of awe and fear for an all-powerful Government. Loyal they are no doubt, if to be merely law-abiding is to be loyal, but they cannot be expected to love in any real sense an impersonal Government, whose complex machinery is not only unintelligible to them but is wholly foreign to their traditional ideals of sovereignty. Socially again they have certainly no love for the unclean white men whose very touch defiles them. And it is I believe in a great measure through this social repulsion (which condemns not only the foreign manufacture but also the foreign mode of living in dress, food, and social etiquette)—that the Swadeshi movement has been able to spread among the masses. These then are the still unorganised forces of the nation that lie dormant and any scheme for the political regeneration of India that fails to utilise these forces must prove barren and futile.

Next come the educated classes, an insignificant minority so far as numbers are concerned but of great influence as representing the intellectual asset of the nation and consequently as the sole guide of the inarticulate masses. Among

these may be distinguished for political purposes four broad and well marked divisions. First of all there is a small class of supporters of Government measures whose attitude is determined mainly by selfish motives. But these do not command any considerable influence among the people at large. Then there is a class of sober and staid people who, while conscious of the shortcomings of British rule, are however so much impressed with the many benefits of British rule (such for instance as the enjoyment of security of person and property) that in their love of peace and security they deprecate all political agitation and movements likely to excite the wrath of the Government. With regard to this class it may be remarked that though their attitude is not the result of any unworthy motives, still their love of peace at all costs betrays a lack of enthusiasm for any great or high ideals concerning their country's welfare. Thirdly, we have a large body of educated men, who, having imbibed the political ideas of western democratic nations aspire after rights of self-government. Their efforts in fact are directed towards winning for the people rights and privileges more and more approximating to the ideals of citizenship in the West. With that object they approach the Government with memorials and petitions on behalf of the people and also seek to rouse the conscience of the British people. There is however a fourth class of educated people who believe that the above method of political agitation is futile inasmuch as it is essentially a method which depends for its success on another's good will unsupported by the forces of strength such as the people might acquire for themselves without Government aid. The new method according to the last class of politicians would consist in organising the forces of self-help in the different departments of national activity *e. g.*, educational, industrial, economic, social and so on. And the attitude which they want the people to take up with regard to the Government would be to systematically eschew Government aid in all matters in which the people could or should help themselves. For according to them, real strength shall never be acquired by a people who do not try their very best to help themselves and are always dependent on the Government for their own salvation.

II.

Principles, not Persons.

[*Contributed by R. G.*]

The way in which the rise of a new progressive party in the region of Indian politics and its struggle with the old leaders of the Congress are taken by a large section of our educated countrymen bespeaks to our mind a want of true political education in our midst even after a quarter of a century of political agitation. Very few of us seem to have grasped the real issues of the struggle which is essentially a fight for principles. On the other hand most of us prefer to interpret the whole thing as a vulgar squabble for power

and position among rival leaders. It is always easier for a subject race unused to grappling large questions of public importance to understand such a personal squabble than to appreciate and judge on the merits of contending *principles*. And the reception which the new party has met with up to now seems to have been determined, solely on the merits of the personal aspect of the question, *viz*., by the personal competence or otherwise of its principal exponents. Though we must admit that the people at large in any country must be governed by personalities and catch phrases, yet in a community that claims any considerable degree of political progress, there must be a sufficiently large number of persons with enough of education and intelligence to appreciate and understand if not to decide the questions of policy or principle affecting the nation's interests that present themselves for the nation's consideration from time to time. And if it is a fact that such a body of intelligent publicists is still a desideratum in our midst, there can be no finer elements for building up the nucleus of such a body than the student community all over India. Students as pre-eminently the truth-seekers are more likely to be interested in grasping and discussing the principles involved in any question for the truth's sake than to be carried away by the passions and prejudices of party strife or by the "idols of the market place" that tyrannise over the man in the street. The need for the growth of a healthy public opinion among the student community in India was at no time more imperative than at the present time when the nation stands before a parting of ways, and if readers of the Dawn Society's Magazine avail themselves of the opportunity afforded them of discussing current political topics in the pages of the journal they will be able to help on in their small way the growth of such a public opinion.

III.

A Muhammadan View of the Hindu-Musalman Question.

Moulvi Leakat Hossein speaking at a large and influential Swadeshi meeting at Ramkristapur, Howrah, gave a forcible reply to the separatist movement that is being engineered by some of the leaders of the Moslem community of Bengal. The plea of religion in danger, on which some Mahomedan Moulvies have been seeking to sow discord between the two communities, was disposed of summarily but very effectively by Moulvi Leakat Hossein, with the remark that as a class the leaders of the separatist movement did not care in their own private life to observe faithfully the injunctions of Islam. They were ever ready to submit the plainest injunctions of the Koran and the Hadis to be utilised and mutilated to serve the political interests of the present foreign Government in India. Referring to the cry of "*Bande Mataram*" as a salutation to the Motherland, the Moulvi declared on the authority of the Hadis that to love one's own native country was an organic part of the

Islamic faith, the man who failed in this virtue was an infidel. That being so, there could be no objection to any true follower of the Prophet accepting this "Bande Mataram" as a patriotic cry, unless it was held that to express any sentiment in any other language except Arabic or Persian laid a man open to the charge of heresy. In that case however 99 p. c. of the Bengali Mahomedans would be open to this charge, for they all used the vernacular of the province as the medium of communication in their own family and social life. If association with the Hindus was prohibited in regard to political matters on religious grounds, then no Mahomedan could consistently with his faith continue to be a tenant of a Hindu Zemindar or the customer of Hindu traders or trade himself with any Hindu customer. No Hindu could then be a teacher in a village school attended by Mahomedan boys, nor any Hindu preside over any British Court of Law and try Mahomedan cases. The logic of the separatist position in this matter would go much further than what would be possible for the faithful or convenient and profitable for those who have been fomenting these racial and religious animosities in the country.

IV.

The Pandharpur Mela.

A recent number of the *New India* has the following:—"The last week of October has aptly been described by a Bombay Correspondent as "Pandharpur Week." Pandharpur is an important place of pilgrimage on the Bombay side, and is visited by at least a lakh and a half of pilgrims during the Kartika fair. The sanctity of the place is due to the temple of Vithoba, and to its association with Tukaram, the great Maharashtra saint and religious reformer. A large fair is held here, twice a year, once in *Ashadha* and again in *Kartika*. The present Kartika fair has been availed of by the nationalist leaders to get up an Industrial and Agricultural Exhibition for the benefit of the pilgrims who mostly belong to the Mahratta peasantry. The Exhibition was opened by Sir Balasaheb, the Chief of Miraj on the 25th of last month, and a Swadeshi Conference was also organised to which Mr. Tilak and other leaders of the Maharasthra were invited."

The utilisation of *Melas* and other popular assemblies for preaching the Swadeshi cult among the masses is an excellent idea that is capable of extensive development. A similar Industrial and Agricultural Exhibition has also been organised for the last few years in connection with the Sonepur Fair, the largest fair on this side of India. If the example shown by the two sister provinces, Bengal and Bombay are followed in the other provinces, the way will be cleared for an extensive political education of the masses by gradually accustoming them through the eye and the ear, to objects and ideas that will make them think more and more of the larger interests of the nation.

PART II.

Topics for Discussion.

(Including Current Political Topics.)

[The Editor does not hold himself responsible for the opinions of contributors.—Ed. D.]

An Indian Student in Japan: How the Japanese take him.

(By an Indian Student in Japan.)

The situation of an Indian student is rather very pitiable. An army of young men assail him at every turn. Almost every one expresses a desire to become better acquainted with him. He is an object of attraction for the young and the old, for women and children. Then children run after him whispering "Indojin," the mothers draw the attention of the children to the Indian passing by. Young maids look at his noble bearing and laugh in their sleeves. As soon as he enters a tramcar all eyes are turned towards him. A low voice of "Indojin" passes from one end of the seat to the other. His moody and thoughtful walks in the parks are carefully watched. If any hesitation is shown about the address of his destination, many surround him and do their best to help him. They offer to lead him to the place, show him the way and give all information about the place to which he intends to go. These acts of kindness are done uncalled for, name cards are exchanged and the man who helped him pays him a visit soon. They have also simpler methods of introducing themselves. They recognise an Indian by the colour and the mode of walking. Erect and steady walk is the characteristic of an Indian. The first question put is—"Are you an Indojin?" The Indian is equally anxious to speak to the man who is so polite to him when he is accoustomed to scant courtesy in India. Next he expresses his desire to become a friend of his. Some Japanese seek the company of the Indian student out of the respect for Lord Buddha. India is otherwise known as "Heaven" amongst the lower classes; some approach him with the idea of extending their trade with India, and some with the idea of learning to speak English well. A number of questions are put to the student on the area, population and the social, economic and political condition of India. His thread-bare questioning makes the poor Indian feel more than once that he belongs to a conquered and subjugated race. But the Japanese gentleman

looks most innocent; now and then the Indian student gets a chance to ask some questions in turn. These are answered with much reserve. The broken English makes it more difficult to understand the Japanese well. Yet the spirit of his reply is easy to understand. My chief object was to find out what the rising generation of Japan were aiming at. With this end in view, I engaged myself in conversation with every young man who was old enough to think for himself, who had sufficient education.

Many of the Indian students in Tokyo went to see the grand military review with their Indian headdress. All eyes were turned towards us instead of the army assembled. Each one of us was surrounded by a number of Japanese young men anxious to drag us into conversation. Happily or unhappily I said, "Oh very good soldiers, a grand sight!" A student standing by asked me if India had no army. Though a slave of a foreign power, I could not contain myself. I replied that we have as good an army as the Japanese pointing out that the only difference between the Indian sepoys and the Japanese soldier is that the one is patriotic and dies for the land, whereas the other is slavish and mercenary dying for his pay. He reminded me of the daring conduct of the sepoys in the Biritish wars with China. I supplemented it by narrating the brave deeds of the Indian sepoy who defeated the French and the Dutch. "After all, your country is small," was my exclamation, having heard from him the daring attacks of his countrymen. He rejected my exclamation saying, "No, sir, we will make it as large as the British Empire by expanding, encroaching and invading." These must be terrible people I thought. The same statement was invariably made by many more young men whenever I pointed out to them that their kingdom was small.

I own a friend 12 years old. He knows very little English but wishes to learn to speak in that language. One Sunday, he invited me to go with him on a walk to a village outside Tokyo to enjoy the country scenery. During the conversation, I questioned him what profession he wishes to take when he becomes a man. 'Sailor" was his ready reply, remarking that he is learning English with the idea of entering the naval school some years hence. I pointed out to him that the chance of being killed are many to a naval or a military officer. He coolly replied "Never mind; I am born to die for my land. I shall be fulfilling my mission if I die for the country." I was much astonished at the words of the young boy. In my country all men think

of living to earn money by any means, good or bad, and die as slaves under foreign domination. What is worse, my own brothers, the sepoys and Government officials, assist in the maintenance of the domination over their own nation.

On a fine summer night a party of young men and women called at our house. The young women specially were anxious to speak to the Indojin. Their choice fell upon our house as it was close by. They were entertained with the usual oriental courtesy. Our maid-servant brought some *Okashi* (biscuits) and *Ocha* to honour the guests. The first question they put to us was, "Is not your country very big? How is it that such an enlightened and intelligent nation as yours, has fallen so low and under foreign domination?' They remarked that want of union is the cause of the misfortune. One of our guests was a student of law. He wishes to be a Government servant when his course is finished. He said that the profession commands some respect. I asked him if he thinks of taking bribes when he becomes one. He resented such an idea and said that he will have to lose his life if he thinks of deceiving the people by tampering with Justice. It seems the people are easily provoked and take the law into their own hands. Young men go in more for the army and the navy than for Civil Service. Cadets to the Naval and the Military School must be at least graduates of the Middle School (F. A. of the Indian University). The progress is great in Technical Schools. Now Colleges are being established almost every year. There are not many students in the school to train young men for the Civil Service as compared with other Schools.

Professor Vijjapurkur on National Education.

Prof. V. G. Vijjapurkur is one of the prime movers in the Deccan for the inauguration of a system of National Education. We give below the substance of his remarks on the subject made in the course of a speech delivered in the market *maidan* of Athani :—

"We Indians do not take naturally to political agitation, but remain satisfied in our villages if we have enough food to eat and clothes to wear, but now the times are so changed that we are compelled to raise our eyes and look further. The heavy taxation, the rapid spread of famine and plague, poverty and weakness are eating us up. Government service has no longer any value for the educated class because the market is over-glutted with graduates; on the other hand our mother earth can no longer support the industrial class and

illiterate masses because the press of people pouring on her for a livelihood is heavy. Our trade and industry have been killed by cheap foreign goods. Our weavers and spinners, unable to compete with the mills, are forced back upon the land. The education the British Government gives us, is not of the kind which can help us in this great national peril. It is mere book-knowledge which weakens our people rather than adds to their energy and capacity. Nor does this education lead certainly to service as before; and indeed what is Government service now but a prison with the Government keeping watch and ward to prevent any freedom on the part of its servants? If there were fewer applicants for service the service itself would benefit from the increased pay and respect which would take the place of the disregard and constant humiliation that is now the lot of Government servants. So too, if the land were less crowded, the rest of the agriculturists would be able to gain a sufficient livelihood.

What we want therefore are schools which will give us a modicum of literary education and for the rest, accounts and book keeping, commercial geography, a working knowledge of English conversation and writing, foreign languages, carpentry, weaving, smithwork and various branches of industrial knowledge. A few of us have undertaken the starting of schools of this kind. In our programme we have given great importance to the ideal of Brahmacharya which our ancient Rishis preached. Our students will not marry until their education is complete; they will therefore not only themselves remain physically and morally strong, but the strength will be handed down to the coming generations. Our young men can undertake no venture or any work involving risk and hardihood, because they are tied down hand and foot by domestic bonds. These fetters must be broken and this rule of Brahmacharya is the first step towards it. We need in Maharashtra 20 schools of the kind I have described and on each school we must spend nearly Rs. 15,000 if we are to stand on an equality with the Government Educational Department. This is no mere charitable work like famine-relief of which we can make up the accounts after four months labour and wash our hands of it. We who have come forward feel that we are laying the foundation stone of a mighty building and that building is a new generation of our nation. No foreign Government can give us the kind of learning which will promote our national life and welfare; we must all gird up our loins and set to the task ourselves."

PART II.

Topics for Discussion.

(Including Current Political Topics.)

[The Editor does not hold himself responsible for the opinions of contributors.—Ed. D.]

I.

The Congress and National Education.

It is a matter for congratulation that the last Congress has recognised the importance of national education and has definitely adopted it as a part of its programme. The resolution on the subject which was unanimously adopted runs thus :—(That in the opinion of this Congress the time has arrived for people all over the country earnestly to take up the question of national education for both boys and girls and organise a system of education—Literary, Scientific and Technical—suited to the requirements of the country, on national lines and under national control.) Babu Hirendra Nath Dutta, M. A., B. L., in moving the resolution, said :—

Mr. President, brother delegates, ladies and gentlemen,—I have often thought that Swadeshism was a goddess with more than one face like the Roman Janus who has descended in our midst for the regeneration of India and by the worship of whom we would attain to what our venerable President has called "*swaraj*", that is, self-government, a word which has given trouble to the old hysterical woman who presides in Hare Street. This "*swaraj*," or self-government, is the only remedy in which alone lie our hope and strength and our greatness. The goddess is a three-faced goddess. The one face or aspect of the goddess is political, the second face is industrial, and last, and not the least, is the educational. Gentlemen, I think we have not yet fully realized the importance of education as a factor in the life of a nation. If we have fully recognised that education plays a most important part in national regeneration we think this resolution hardly needs any moving and seconding at all. I will quote to you the words of a great modern writer. He says—"Give me the training of the youths of the nation, and I do not care who governs the country." That is exactly the position I would take up. May I be permitted in this connection to recall to you some memorable words of the great Duke of Wellington ? When he was asked by some of his friends as to how the battle of Waterloo had been won, he replied the battle of Waterloo was won on the field of Eton. Eton is one of the great public schools in England. The meaning of this reply is that it was the system of education which the youths received, that enabled them to win victory in the field of Waterloo. Therefore you at once realize what an important part education is destined to play in the battle of national life. The great need of India at the present moment is strong and stalwart men—I do not mean merely physically strong but strong physically, intellectually, morally and spiritually. Mother India has no need for weaklings. "Be strong" was the watchword of Cato. This was also the advice of our great Rishis. We should see whether the education in vogue in this country is at all destined to achieve

what we want. Our venerable President, in his presidential speech draws up a comparison between the conditions of India and Ireland. Both are subject to a foreign domination. The same results are following in both the countries under foreign despotism. I shall place before you certain words of a great Irish patriot on a recent occasion when he was speaking of English education as it obtained in Ireland. The Irish patriot, when he was speaking of his own country was unconsciously speaking of India also. These were his words: "Departments of Education in Ireland, primary, secondary and University are directly controlled by the British Government. The language of Ireland, the history of Ireland, the economics of Ireland, the possibilities and rights of Ireland find no place in the curriculum." Exactly the same here. "Education in Ireland encumbers the intellect, chills the fancy and enervates the body. It destroys the fancy. It does not acquaint the youth with the traditions of his country nor does it afford him facilities for physical culture." These are the words of an Irishman. Let us examine the testimony of men intimately acquainted with the system of education. First of all let me place before you one testimony which I hope will be considered unimpeachable. Rev. Father Lafont, who has a right to speak with authority on the education of the youths of this country, at a recent meeting when speaking about University education, repeated what he had said some years ago, when giving evidence before the Education Commission. He said: "The system of University education in this country is a huge sham" (Hear, hear). Sir Gurudas Banerjee Kt., one of the most sedate and conscientious of our public men, sometime Vice-Chancellor of the Calcutta University, who from his long training at the Bar and the Bench, has learned to weigh every word before he utters it, said :—"The existing system of English education has failed to produce satisfactory results and the time for changing the method has certainly arrived." I am content to rest my case here. I do not want to go further for the present. After many years of earnest study and thought and after I had enjoyed all the sweets and bitters of the present University education, I make bold to say that the system of education has proved absolutely a failure. It is not for me at this time and place—specially as the time allotted to me is not sufficient—to analyse the causes of this deplorable result. It is the inevitable result of the unnatural and denational system of education that obtains in this country. The system is destined not to produce any statesmen, patriots or scholars. It was destined to produce only clerks. How can you wonder that the huge clerk manufactory is not capable of manufacturing heroes? The time has come for the change. We have made a humble beginning in Bengal (Cheers). We have established a National Council of Education for imparting education, literary, scientific and technical, on national lines and exclusively under national control. Our distinguished countryman, Dr. Rash Behari Ghose is the president of the

Council. The Council has already been able to secure endowments to the total value of ten lakhs of ruppes. It has also been able to secure a yearly income of fifty thousand rupees. We have established a college and school on national lines in Calcutta. With other cities in Bengal, Eastern and Western, where have also been opened national schools, we have now over 2000 youths (Hear, hear). This is, gentlemen, a humble beginning. But it is a good beginning. I don't say that our friends in the sister provinces should follow our lead. They must solve their own educational problem. But they should bear in mind that they should not rely on foreign help. They must remember that a nation is made up of youths. My closing words to you will be "Trust not your education to aliens. In native souls and native hands the only hopes of succour rest."

II.

National Education and Patriotism : Views of Moulvi Mahomed Yusuf Khan Bahadur.*

Swadeshism is an all-comprehensive movement. It has imparted a gratifying impulse to our educational activities. Its achievements in the educational sphere are notable. The inauguration of the Bengal National Council of Education and of the Bengal Technical Institute mark an era in our history. For the first time, a tangible effort is made to take in our own hands, the Technical education of our countrymen and to conduct general and technical education upon national lines and in accordance with national prepossessions and associations. Thanks to the public-spirited donors, whose liberality has given birth to these Institutions for which I venture to predict a great future. There is no mistake but that we are witnessing a silent transformation going on in the bosom of society, which will revolutionize our conceptions and with it our social system. The industries and not service must be the watchword of the future: and the infant institutions whose birth we have welcomed, will train our youth in the new ideals and qualify them for the new duties of an awakened industrial and national life. The hopes of the future are indissolubly blended with these national educational institutions which I trust as the years roll on will draw in an increasing number of the youth of our country.

There can be no gainsaying the fact that we are now arrived at a period of strenuous action, of hard struggle with the forces that have hitherto impeded our progress. But the times are propitious. The consciousness is growing upon us that the future of our country depends upon ourselves.

The divine hand that leads nations to the goal of their appointed destinies is visibly working among us, and the time has therefore come when we—

* Extract from a speech delivered by him as President of the Calcutta Anti-Partition meeting held on the 16th October, 1906 at the proposed Federation Hall Ground.

Mahomedans, Hindus, and all should merge ourselves in a common fraternity and follow the divine lead. They are men of little faith, indeed, who hear not the divine call—the call that tells them bravely to hope, and bravely to work, at this—the supreme hour of her national life. The secret of a nation's success has ever been the spirit of *Swadeshi*; for *Swadeshi* embodies in one word, all the forces of love and hope, work and self-sacrifice applied to the one sole object of one's country's good. For him, who is truly imbued with this spirit of *Swadeshi*, there is no fear. His house is built upon a rock, love and faith will keep him whole for ever and for ever. It is this love and hope for our country that shall save us, and help us to grow into manhood and strength, even though for a time, our steps may stumble and the path may look wearisome and long. Let us, therefore, be *Swadeshi* at all costs, *Swadeshi* in our ideals, *Swadeshi* in our methods. The question of preserving and starting national industries almost wholly absorbed our attention and energies during the last 12 months, and it is well that it was so. We have begun well. Let us persevere in our path. But the industrial *Swadeshi* cannot, and must not, stand alone. It would require to be supported by the united energies of the rising and coming generations. We require to build up a new type of education for the future workers of our country. We have to develop in our young men a stronger manhood, and a loftier and healthier ambition and tone of life. Not self nor even the family, but the country first and the country last—such should be the divine *diksha* for every young man, who should come under the dispensation of the new education that we have inaugurated, and which we mean, under divine guidance, to lead to a glorious consummation. The educational *Swadeshi* has but just begun its career and its High Priest is our venerable leader Sir Gooroo Das Banerjee, whose masterly exposition of the need of national education under exclusively national control at the great public meeting at the Town Hall, held on the 14th August last, shall ever rank and deserves to rank as an historic manifesto in favour of such education at a stirring period of Indian national history. The educational *Swadeshi*, then, must be taken in hand in a more earnest and resolute fashion than it has hitherto been done. For the nation must build up its own manhood and a new race of men will have to arise, whose view of life shall not be limited by the prospects of service or of emoluments in the gift or at the disposal of the Government. For with these the future of our country rests and it follows that a new style of education will have to be evolved which will fit these men not only to earn their livelihood, but which will also qualify them for a career of life devoted to the country's good. Love of country and an anxious spirit to serve her should have to be instilled into the mind of the student as in Japan even from his boyhood and his studies should be so ordered and conducted as to have not merely an intellectual, but also a moral aim.

PART II.

Topics for Discussion

(Including current political topics.)

(The Editor does not hold himself responsible for the opinions of contributors.—Ed. D.)

I.

Self-Government *vs.* Good Government.

(*By R. G.*)

The question of "Good Government *vs.* Self-Government" is occupying considerable attention now and the ideal of Self-Government or *Swaraj* has been definitely adopted by the political Congress of this country as the national ideal. It would not be amiss therefore to discuss this subject here. Sir H. Campbell-Bannerman in one of his speeches declared that "good government could never be a substitute for government by the people themselves." Mr. John Redmond, M. P., the leader of the Irish party in the House of Commons has similarly expressed himself—"Better a bad government of their own than a good government of any body else's." Mr. John Dillon, M. P., the distinguished Irish patriot, observed at a United Irish League meeting that "if it was possible to get good administration from London, he would not accept it, as he would prefer to see a native Government make mistakes rather than have the best government by foreigners." The "Daily News," which is one of the leading Liberal organs in England makes the following remarks in a leading article on the revolution in Cuba:—"It is only by bitter experience that the stronger empires learn that all men would rather be self-governed than well-governed; that liberty is worth more than order; and that as a nation, like an individual, must first act clumsily and stupidly, in possession of the right to act freely if it is ever to learn to act with intelligence and wisdom."

Situated as we now are, we or most of us at any rate are not quite alive to the truth or to the importance of the proposition expressed in almost identical terms by the above-mentioned authorities. One of the great arguments with which we meet the self-government propaganda is that the alien government under which we live have done and are doing so many things for us and are doing them so very well that it would be foolish and suicidal on our part to risk all this for the sake of satisfying an ideal craze for autonomy or self-government. They would thus prefer to place their country in a perpetual stage of pupilage, or vassalage as some would prefer to call it, leaving to the people no other function than to lean contentedly on their alien master for food and shelter and but to be "loyal" and grateful in return. But it is curious that these same people that would hold out this ideal of subserviency

for their country as a whole will in their private lives condemn the trade of the beggar as the most ignoble and disgraceful. "Better the life of a coolie," they would urge, "than that of a beggar." What then is the reason of this strange incongruity, of this strange contrast between a man's judgments about individuals and those about nations ? How can a man declare that to be derogatory to the sense of honour of an individual which they would prefer the whole nation should adopt ? The reason is not far to seek. By reason of our having been dependent on foreign governments for so long, our capacity for thinking of the people or the nation as a whole has not developed to the desired extent. Thus the spirit of national honour has suffered a great eclipse and our ideas have been adapted to the narrow range of our vision. In short, we are better able to think of and appreciate and respect the honour of the individual and of the family than our honour and respect as a people or a nation. The present national awakening is evidently in the direction of developing a greater sense of national honour. And where such sense of honour is present, national self-sacrifice comes in as a matter of course.

II.

The Anglicisation of the East.

At a meeting of the South Indian Association held at Mylapore, Dr. A. K. Coomaraswamy, D. Sc. (Lond.), late Director, Mineralogical Survey, Ceylon, delivered a lecture on "The Anglicisation of the East"

The influence of Western civilisation on the East, especially in Ceylon, the lecturer said, had impressed him most. That was due in the first place to the servile imitation by a subject people of the methods of a dominant people. So far as India had attempted to imitate Western civilisation it had been a failure. The Indians saw little of the best aspects of Western life, so that they could not successfully imitate it. So long as the present attitude of slavish imitation of Western methods prevailed, it was impossible for any Englishman to respect the Indians as an independent people with ideals of their own. The Englishman found that the cultured young man from India had really nothing to impart to him, and so put him aside naturally as of little use to him. It was the duty of Indians to develop their talents. The ideals of the future were Nationalism and Internationalism. That would make them independent politically and socially. The Indians could then play their part in the world, but if they turned aside from the real work they had to do, and did badly what others had to do, they could not expect to achieve any substantial result. They must retain their own individual character, and not establish institutions and industrial concerns on Western lines.

Turning to literature, Dr. Coomaraswamy said that Indians had a great literature which they were neglecting and replacing by the light literature of

the West. The result was that their knowledge of their own classical literature and of their vernaculars was becoming day by day a diminishing quantity. He had known some young men who had had an English education, who had to employ interpreters to talk to their own parents. English was to Indians an invaluable language politically and scientifically but it must be remembered that English could never become to Indians what it was to Englishmen.

He then referred to the recent University Regulations which he considered a retrograde step and which in his opinion was due to the fact that Englishmen had been allowed to manage their educational affairs. He regretted the want of unanimity among Indians. They must have a determining voice in regard to their home affairs just as they had in Ireland. Englishmen were not much concerned with the ideals of the East, and that was the cause of the denationalisation of their education. What they wanted was that the education of the youths of the country should be in their own hands and to that end they must have colleges and schools managed by themselves if they did not want to lose their individuality. The tendency in the West was to develop education on national lines. That should be their ideal and they should not allow others to do their work in this respect. He did not think that Western education so far as it had been imparted to them was in any way superior to their own. The difficulty of understanding the English language, which was the medium of communication, was, to a certain extent, a stumbling block. The laws of sanitation, morals, etc., were laid down in the ancient Hindu Shastras, and the Indians should take care how they neglected their literature and their philosophy, which were now being more and more studied in the West.

The question was whether they were going to revive their ancient civilisation. The influence of foreign rule over a people had to be considered under three aspects, *viz.*, the political, the economic, and the social. He had studiously avoided the first two aspects and confined his remarks to the social. Their social well-being was in their own hands. Speaking of the education of girls, the lecturer said that their economic condition was the cause of their girls being married early. He was of opinion that girls should not be married early, but they should have every opportunity of receiving a sound education. He was not however, in favour of sending them to English Mission Schools. The education of girls must be in the hands of the people, otherwise they could not expect to make good wives and mothers of their girls. Those Indian girls who had English education imparted to them, did not understand the ideals of Indian womanhood. They had, therefore, to be first educated in the vernacular, and in Sanskrit. They should be taught Hindu music. Then English education might be given, but it must be carefully given.

III.

Place of Education in National Life : the Views of Mr. Haldane.

Mr. Haldane, in the course of an address to the students of the Edinburgh University set forth the ideals that the nations of the world have to adopt in the coming age if they want to retain or win their place in the comity of nations. He urged that if the State and its members want to strive after the development of the state, there must be a great purpose based on an ethical foundation. It is not brute force, but moral power that commands predominance in the world. The most powerfully armed nation cannot in these days hold its own without a certain measure of assent from those around. The time is near when armaments will count for less than is the case to-day. The whole system of militarism, with the appallingly increased effectiveness of the means of destruction and the accompanying increase in the burden or cost, tends to work its way to its own destruction. This tendency will be further helped by a genuine purpose in the nation to be delivered of this burden.

Brute power is not the only object of a nation's efforts. In national as in private life the power of domination depends on individuality which conveys a sense of moral and intellectual power. It was the moral and intellectual equipment of Greece and Rome and in our own days of Japan that made them world powers. *The first purpose of a nation, then should be moral and intellectual development. For this leaders were necessary and schools must be provided for their adequate training.* The so called heaven-born leaders would come to the front by sheer force of genius, but subordinates—still, in their way leaders—to carry out the higher commands were essential, and to produce them universities were necessary, to foster, as the outcome of their training, the moral and intellectual virtue which was to be its own reward. From among men who have attained to that level there would emerge those who had that power of command which was born of penetrating insight. *Such a power generally carried in its train the gift of organisation, and organisation* was one of the foundations of national strength.

As instances of organisation based on intellectual and moral culture Mr. Haldane cited the case of Germany after the Napoleonic wars and of modern Japan. After the battle of Jena Germany was under the heel of Napoleon. From the point of view of brute force she was crushed. But she had a richer possession in that galaxy of profound thinkers, poets and philosophers in Berlin, Weimar and Jena, who refashioned the conception of the State and through whose disciples there penetrated to the public the thought that the life of the state with their controlling power for good was as real and as great as the life of the individual.

Speaking of Japan he said that the whole training of the officers who had led their countrymen to victory on the plains and in the passes of Manchuria, was explicity based on a very high code of ethics and chivalry. What is aimed at is to produce the sense that it is the corps as a whole for which the individual must live and if necessary die, and that against this corps no individual claim ought to be asserted. Self-effacement, the obligation of truthfulness, devotion to the service of his nation, these are the ethical lessons in which the young Japanese officer is instructed with a thoroughness and a courage which has no parallel in our time. The first problem in the organisation of a university ought to be how to encourage this kind of spirit.

PART II.

Topics for Discussion,

(Including current political topics.)

[The Editor does not hold himself responsible for the opinions of contributors.—Ed. D.]

I.

The True Ideal of a University : Views of the Hon'ble Mr. Justice Ashutosh Mukerji, M. A., D. L.*

Among the brightest signs of a vigorous university, is zeal for the advancement of learning and the true function of a university is not merely the distribution of knowledge, but also its acquisition and conversion. Every professor must be a student and every advanced student must be animated by a higher ideal than mere absorption of knowledge. You cannot, it may be, secure this by Regulations, nor can you expect the fulfilment of this ideal from every Professor and every advanced student. But while it is manifestly the duty of a professor to assimilate existing knowledge, he has a higher duty to perform,—up to the limits of his powers and his opportunities, he must make strenuous effort to contribute to the increase of knowledge and the advancement of truth. It is also the duty of the best and most capable amongst our advanced students, so far as time and opportunity permit, to undertake a course of post-graduate study and research. Unless the University can show a substantial amount of research produced by the aggregate of its Professors, and unless it can show that it has trained a substantial number of able and willing workers to carry on research in the different branches of knowledge, the University can hardly be regarded as approaching the realisation of its ideal. The University is legitimately entitled to claim that ample funds should be placed at its disposal to enable it to discharge its duties adequately in this matter. I have heard it said, however, that even if provision is made for University Professors, and even if opportunities are afforded to our students for post-graduate research, how few are the intelligent young men who are likely to avail themselves of the benefit of these advantages. But you cannot estimate intellectual work by numerical standards alone. It is absolutely wrong to apply statistics to the case of institutions like Universities where the highest form of knowledge has to be cultivated. It is not the number, but the quality of students, it is not the *quantum* of knowledge but the character of the training which is received that determines the position of the University This is pre-eminently a matter in which it may fittingly be said that although it is important to count it is much better to weigh. It is the paramount duty of the University to discover and develop unusual talent. No University is worthy of its reputation which does

* Taken from his convocation Address as Vice-Chancellor of the Calcutta University.

not enrol among its Professors men best fitted to advance the bounds of knowledge, which does not relieve them of administrative and tutorial work and thus place them in a position consistent with the most effective discharge of their legitimate duties. No University can rightly be regarded as fulfilling the purpose of its existence, unless it affords to the best of its students adequate encouragement to carry on research and unless it enables intellectual power wherever detected to exercise its highest functions.

II.

The Ideal of an Efficient Schoolmaster : Views of Sir Andrew Fraser.*

The efficient schoolmaster who understands, and cares to sacrifice himself for the real interest of the boys will try as far as his own capacity admits, to take a keen interest in their games and to induce them to do the same. Teachers ought never to allow the boys to think that their games are unworthy of the earnest interest of their teachers. It is deplorable when teachers do anything that leads to such an impression; in the first place because it is injurious to the boys, and in the second place, because it indicates a great defect in the teacher, either in respect of his views of education, or in respect of his capacity for giving effect to sound views.

Discipline again is an important matter. It is not an easy matter to enforce discipline wisely: it is most injurious to the boys when discipline is in any sense slack; and it is sad and uncomfortable when it is wanting in tact. An elephant was walking over the prairie, when she placed her foot upon a partridge and crushed the unfortunate bird to death. The untoward accident occurred very near the nest, where the bird was rearing her callow breed. A great wave of pity swept over the breast of the mighty mammoth, and as a tear of sympathy ran down her pachydermous cheek, she said, "Never mind, my dears, I have been a mother myself, and will take care of you," and she sat down upon them. The moral is said to be that it is not everyone however kindly intentioned, who is fit to be placed in charge of an orphan asylum. It is equally true, that it is not everyone, however well intentioned he may be, that is fit for the office of schoolmaster.

The schoolmaster has to be to the boys in the place of a father. Most fathers are unable fully or even in part to perform their duty to their children in regard to their education and training; because they are occupied, elsewhere than by their children's side, in securing for them the means of livelihood, in respect of the acquisition of which there is so much difficulty in our complicated civilisation. The schoolmasters therefore take their place; and the true schoolmaster is the man who can occupy, morally as well as legally the place

* From a speech delivered at the Prize Distribution Ceremony of the Patna Collegiate School.

of the parent. To enable him to do that, he has to be a man in respect of his experience and qualifications, and to a large extent a boy in respect of his tastes and manner. He is above his pupils in respect of his position and his learning ; but he must get alongside of them in respect of his sympathy and a certain youthful playfulness which the companion of boys requires. He must not forget the responsibilities of his position as a man but neither must he forget that he was once a boy himself and that one of the most important duties of a man is to remain young. To the school master the old saying "Whatsoever thy hand findeth to do, do it with all thy might" is especially applicable. When he is teaching, he has to do it with all his might, to get at the boys somehow or other, and to hold them to their lessons as well as he can. When he is supervising their play he has to do that with his might also not only to see that they attend during the play hour but that they take full advantage of their games, and for this purpose he must himself both have and manifest intense interest in the games and even sometimes take an enthusiastic part in them.

From the boy's point of view discipline is often very uncomfortable. The necessity for punctuality, regularity, preparation, attention and obedience is sometimes not easily recognised and accepted by the boy's mind. But it is a necessity and there is perhaps no more terrible offence against the rising generation than to relax discipline, or to do anything that interferes with the proper exercise of discipline. We have fathers who have chastened us, and the chastening was sometimes very far from pleasant ; and we have had schoolmasters who have chastened us on our father's behalf and the experience has sometimes been grievous. But when boys grow up to manhood they will recognise that the wise father or schoolmaster did not chasten for his own pleasure, and that the advantage of that unpleasant and sometimes grievous chastisement and of the discipline which it enforced remains as a most valuable possession. For the sound exercise of discipline, however, it must be borne in mind that tact and sympathy are absolutely essential ; and this part of his duty will cause the earnest schoolmaster the greatest anxiety and the most devoted effort to do the right. He must not crush out life like the motherly elephant, but he must educate and develop it. Schoolmasters have not always by any means an easy or pleasant task ; but there is no office more honourable than theirs, and if a good master does not get always all the love and reverence from the boys which he deserves, his reward lies in the future, of the later gratitude and esteem of what is now the rising generation.

III.

Relation between Education and Government Service in Japan : Mr. Sharp's Account.

In Japan, as in India, almost all who attend the higher institutions are

qualifying themselves to earn a living; and the public service was at one time the most secure, dignified and attractive of livings. That the reward of education is an official post was a thoroughly Confucian principle which still flourished in China. Japan indeed was never afflicted with a bureaucracy comparable with that of China. Still her *samurai* were both the educated and the official class; they had been provided with a free education, and with a suitable position in the retinue of their feudal lord; and they were totally unfitted to earn their living in any other way. With the new era all this was changed. "Hitherto," said the Rescript of 1872, "students have always looked to the Government for their support; henceforth they should endeavour to acquire knowledge by their own exertions." Feudalism was abolished, and with it the privileges and hereditary incomes of the *samurai*. Despising work, and ignorant of business, many fell into great poverty and misery. The Government had no room for old-fashioned persons, trained on Chinese lines; it was compelled to employ youngmen educated for the new environment. At that time the University was practically a school for turning out Government officials who gradually took the place of the hundreds of foreigners at first employed; the *samurai*, now called *shizoku*, supplying perhaps 80 p. c, a proportion which declined as the *heimin*, or commoners, began to take advantage of their new rights until now there are probably more commoners than gentry in the public service. This circumstance of itself drove the *samurai* to seek new spheres of activity, but the idea still persisted among all the educated, of whatever class, that for an educated man the public service was the only service; and as the rank of Government officials filled up, there arose a new class of malcontents, youngmen who had obtained some education, but who were not able or not qualified to obtain posts. The removal of feudal restrictions on travel and occupations, the efforts of Fukuzawa and other influential men to develop the spirit of self-help and to turn youngmen to professional and commercial careers, the influence of English economic doctrines, and a certain amount of sense on the part of those concerned, all tended to the solution of the problem. But it would scarcely have been solved so rapidly but for the enormous expansion of Japanese life in the last few years; it is the opening up of numerous industries and professions, which at present affords plenty of room for those qualified to avail themselves of it, and until this came about the mere provision of technical schools can usually place their graduates without much difficulty, in some cases receiving applications for them in advance. Another powerful influence must be mentioned; Government service may be honourable but it is not lucrative. The pulic service, indeed, is wretchedly paid; and Japanese officials are usually too loyal and clear-headed to resort to those subsidiary methods of enrichiug themselves which prevail in China. Hitherto they have been content with very small salaries knowing that their country was poor and in need of all her resources for strengthening herself against the possibility of foreign aggression. But the recent growth of material wealth has caused many youngmen to turn their eyes to the more remunerative paths of commerce, technics, or industry; and the colleges of literature or science no longer attract the ablest or the most ambitious of the university students.

PART II.

Topics for Discussion,

(including current political topics.)

[The Editor does not hold himself responsible for the opinions of contributors —Ed. D.].

I.

The Essence of the New Movement.

[PREFATORY NOTE :—The rise of a new school in the region of Indian politics has created a ferment in our political life. A larger number of people have now begun to take an active interest in the burning political questions of the day. The present strife between the old and the new party in Indian politics is essentially a strife between contending principles though in the actual arena of struggle it has naturally been mixed up with personal matters which have given to it much of its bitter and unpleasant aspect. But the true student of Indian politics, and it is for the student community that these columns are specially meant, will not let himself be mixed up with the personal aspects of the question but will weigh and consider the principles at issue, and thus try to arrive at the proper viewpoint. It is with a view to facilitate this spirit of enquiry that we place before our readers the following statement of the essence of the new movement.]

It is said that members of the new party cannot lay down a practical programme and that though they are adepts in the art of deriding people who cannot talk nonsense, get non-plussed when asked what the policy should be and where they would lead the people. The reply to it is that although "programmes" and "policies" have their undoubted value as a factor in the building up of national life, and thus although no nation-builder will ever dream of dispensing with them, still neither logically nor chronologically have they ever come first in the history of any national revival. It is the New Thought or the New Ideal, not any cut and dried 'programme" or "policy" that has ever been found to inaugurate any progressive movement in the world's history. It is this *New Thought* and this *New Ideal* that, like a Heaven-sent beneficent messenger of glad tidings to a stricken people, must communicate the first impulse to the national mind and give it the needed buoyancy and strength. It is these which must first take possession of the mind and will of a people, before the first step forward could at all be taken by them. "Programmes" and "Policies" are more or less products of thought,—the results of a logical appreciation of what is best for a people under the circumstances of any particular case. But they do not add one single cubit to the stature of a people's strength; and it is this strength which has so much to do with the shaping of all "programmes" and "policies." The discovery of a new strength in us such as would justify the inauguration of a new programme or a new policy may never come from a mere *understanding* of what is good, or what is bad

for a people to do; but it is the influx of a *new spirit* that alone has the power of lifting us out of the rut of our environments on to a plane from whence we may command the vision of a new and better world. The time for remodelling old policies and programmes and chalking out new ones comes after, not before. For it is the New Thought, the New Ideal, or the New Spirit that really presides at the birth of a Nation. It is this New Movement that really counts for any thing at the time of a national re-wakening so that laved and washed in the holy waters of its life, we may once more feel our strength renewed at every pore and in every nerve of our being, and glad and joyous of heart we no longer drag behind but come forward to take our places in the line of battle.

What, then, is this *New Thought* that is trusted to do so much for us and renovate our national life, if only we would care to surrender ourselves to its beneficient influence? To get at the core of this *New Thought*, it is necessary in the first place to say as shortly as we can, what it is not. It is *not* the offspring of a spirit of revenge; it is *not* the advocating of mere measures of coercion and retaliation; it is *not* a mere suggestion of despair. Mr. Nehru, who presided at the recent U. P. Provincial Conference held at Allahabad, referred to the new movement in the following terms:—"A new school of thought has lately arisen in India holding extreme political doctrines, and advocating measures of coercion and retaliation to obtain redress for their wrongs," and he calls the methods of extremists as "evolved out of the depths of despair." No; the new thought or the new spirit is in no way the product of any passing wave of feeling, however keen and poignant that feeling might be; for then it will be mere weakness in disguise. It is, on the contrary something very vital and life-giving. It raises fundamental issues and demands of educated public opinion in India a deliberate and well-considered answer. The New Thought proclaims from the housetops that India *has* a right to live in history as a separate nation with a destiny and a mission all her own; and further that that mission and that destiny could never conceivably form part of the destiny and mission of a foreign people exercising political and economic predominance over her. The New Thought holds and declares as a fundamental axiom of political philosophy that the continuance of foreign *predominance* or overlordship in any shape or form, political, industrial, intellectual, social or religious, is fatal to the continuance and growth of self-conscious life among a people subject to such overlordship; and the New Thought therefore asks—shall India be permitted to have an independent destiny which she would be at liberty to work out in her own way; or shall she be dragged at the chariot-wheels of a superior Power which shall dictate terms and conditions upon which she should be permitted to grow?

The issue which the New Thought thus raises is very vital and fundamental

and the answer which it proposes to give is that the time has come for India to declare with one voice that in the interests of Indian national growth, Indian questions should henceforth cease to be judged and decided from the point of view of British predominance and that, therefore, the creed, *India for the Indians*, should be substituted for *India for the British* and be the chief and predominating feature of Indian politics.

Thus the removal of Western *predominance* from Eastern politics forms as it were the central idea of the New Movement and is justified on the ground that the existence or continuance of any form of foreign predominance, social, intellectual, religious, economic or political is irreconcileable with the rise and development of a self-conscious India. The New Movement must not, accordingly be treated as in essence an emotional Anti-British outburst, although it asserts for the first time in recent Indian history the capacity of the Indians to life and progress without any reference to the British Government. The Nationalist Movement with its cry, *India for the Indians*, is thus as far removed as possible from mere hatred of the foreigner; for it derives its strength and its inspiration from that ground fact of political history that the unchallenged continuance of every form of foreign overlordship, domination or supremacy is wholly irreconcileable with the growth and enrichment of a national life. Judged from this point of view the Swadeshi Movement, the Boycott Movement (both in its industrial and political aspects) and the new Educational Movement are the natural and legitimate outcome of the desire of the Indian peoples to assert and vindicate their inalienable right to achieve their own salvation, to work out their own ideals in their own way.

It would thus appear that the Nationalist propaganda drawing its nourishment from the very root of things is bound to spread and succeed as the days go by and that the only obstacles to its progress are inevitable misunderstandings about its object and scope under the circumstances of present day Indian public life.

II.

The Meaning of Nationalism.

The spread of the new spirit has raised the issue of the true meaning and aim of nationalism. There are some people among us who cannot understand the issue. There was already a nation, and a spirit of nationalism, they cry; what then is this new nationalism? Now, the cry of nationalism is heard only when there is foreign domination or predominance in a country. Where a land is in the possession of one or more foreign nationalities or races and the indigenous people have long been kept in a position of subordination to the foreigner, a clash of interests is necessarily produced, with the result that a time comes in the history of the subject people when they raise the standard

of Nationalism and seek to wrest the control of their own land from the grasp of the foreigner. In Egypt at the present day we hear much of the cry of *Egypt for the Egyptians*, the cry namely, of *the soil for the children of the soil only* which is invariably the cry of Nationalism in every land and clime. Egypt has always attracted a crowd of nationalities to its shores, and the clash of interests and races that has resulted, has been intensified in these days by the construction of the Suez Canal among other causes. Nationalism, therefore has been creating in Egypt new and difficult problems for British domination to solve. But for this newly awakened spirit Egypt at no distant date would be thoroughly "internationalised"; in other words, the foreigners of every land and clime might between themselves hold the control of the country and the children of the soil be effectually kept in perpetual tutelage or political subjection. The cry of Nationalism raises the vital question of political control. Shall the control of the country pass into the hands of the foreigner, and the people remain perpetual *outlanders* in the land of their birth; or should the former be kept in a perpetual relation of proper subordination to the native-born inhabitants? Hitherto the foreigner had had everything his own way but Nationalism has been for some time a growing force in Egypt and Lord Cromer has been constrained to admit in a way that the children of the soil could not in future be wholly kept out of their birth-rights. He has, therefore, in the interests of the foreign domination coined a new meaning for the word Nationality so as to include all foreign dwellers in Egypt in that term. "The only possible Egyptian Nationality" he remarks, "must consist of all dwellers in Egypt, irrespective of race and religion." In other words, foreign internationalists are as good nationalists as the children of the soil themselves; and Lord Cromer draws up a novel nationalist constitution which provides for a legislative assembly mostly composed of foreigners; at least 21 out of 36 members must be representatives of the various European nationalities to be found in Egypt. We might well feel shocked at this travesty of a nationalist constitution, but we must always remember that it is not in the nature of a foreign domination to part with power; and such self-denial is least to be expected where it has reproduced itself in the creation of innumerable vested interests.

The problem of Nationalism in India is a similar problem; it raises the vital question of political control or the proper relation that should subsist between the children of the soil and their rulers, the question of Indian *versus* foreign political ascendency. If it is to be the latter, it is imperative that the inhabitants be kept in perpetual tutelage or subordination to the will of their foreign masters. But if the people become self-conscious and come to have an opinion and a strong opinion of their own in matters of Government, is the will of the people to be thwarted and defeated at every step? The principle of Nationalism seeks to instal the people's will on the highest seat of authority and to subordinate the will of the foreigners to it. For if the will of people could by any means be kept for long in check and subordination to the will of another, the former is doomed either to extinction or to be merged in the stronger personality of the overlord; acquiescence in servitude is only possible to a nation which has lost all sense of its past, or has ceased to exist as a thinking and willing unit in the community of living nations.

PART II.

Topics for Discussion.

(Including current political topics).

[N. B.—The Editor does not hold himself responsible for the views of contributors.—Ed. D.]

ASPECTS OF SWADESHI.

(VIEWS OF ANANDA K. COOMARASWAMY.)

I.

Swadeshism of ideas *vs.* Commercial Swadeshi.

It may be doubted if the Swadeshi movement has yet come to its kingdom. An outside observer, however sympathetic, detects in it many signs of weakness. Briefly expressed, the object of the movement is to check the drain on Indian capital involved in the purchase of imported goods, by manufacturing those goods locally and replacing the removal of money from Indian shores, by a circulation of money within the limits of India itself. So far, so good. No doubt we are poor; but, what is worse, we are intellectually and aesthetically sterilising ourselves as well. It is the purely commercial feeling that inspires the Swadeshi movement, that to a great extent accounts for its weakness. We ought to be able to buy our country's wares, not out of a painful sense of duty (to the advantage of a few local manufacturers who are shrewd enough to exploit our sentiment), but because we feel them to be more suited to our needs, more expressive of ourselves, better worth having. Not till the Indian people patronise Indian arts and industries from a real appreciation of them, and because they recognise them as better than the foreign, will the Swadeshi movement become comprehensive. If a time should ever come (and I confess it seems likely to be long in coming) when Indians should recognize that "for the beautification of an Indian house or the furniture of an Indian home there is no need to rush to European shops in Calcutta or Bombay," there may be a realisation of Swadeshism. But "so long as they prefer to fill their palaces with flaming Brussels carpets, Tottenhamcourt-road furniture, cheap Italian mosaics, French oleographs, Austrian lustres, German tissues and cheap brocades......there is not much hope."

We want a Swadeshism of ideas, of music, of art, and the commercial Swadeshi is bound to follow. I do not mean a *boycott* of foreign ideas; but I mean that Indians have yet to realise that they cannot adequately appreciate foreign ideas, foreign art, or foreign music, if they cannot appreciate their own.

I suggest to Indians a study of 'Swadeshism' in other countries, such as Denmark and Ireland where there is a more deeply rooted and more comprehensive national feeling. The Irish Swadeshist, for instance, is not merely a home-trader and a home-ruler, but the same sentiment has led him to a revival of the Irish language and literature, the value of which has become apparent not only to himself but to the world at large. Remember, we have a duty not only to ourselves, but to the world; that duty is to develop our talents, not to bury them. Swadeshism must be inspired by a broad and many-sided national sentiment; where such a sentiment exists, industrial Swadeshi will be its natural out-come, without effort and without failure. The principles here laid down will be better understood if we try to apply them to various aspects of industrial Swadeshi. Let us first of all take the luxuries.

II.

Luxuries and useless goods.

A great many of the useless luxuries which our imitative habits have led us to adopt are quite unnecessary, sometimes positively injurious, and we shall certainly be much wiser to do without them altogether (a considerable saving to ourselves), than to make them locally (even worse than they are made in Europe). There is a large class of goods, cheap, and nasty, which are manufactured solely for the Eastern market, and which no one with any education or taste would use in England. These are purchased eagerly by Indians who desire to furnish in the European style; and that in such quantities that their drawing-rooms are more like shops than living-rooms. I heard the other day of an Indian Prince[1] who consulted a European friend as to the furniture in his palace. He said 'Look here, you are an old friend, I want you to go through my palace and reject every thing European which is not worth having and which only excites the ridicule of Europeans.' The result was that over two lakhs' worth of rubbish was sold in Calcutta.

Probably ninety per cent. of European articles purchased by Indians are either ugly or useless or both. Even our most sacred temples are not always free from an invasion of tawdry crystal balls and gaudy European paints. Our household brass and bronze wares are replaced by cheap glass and enamelled pots. The rich offend as badly as the poor, indeed more so, as they can afford to buy a larger quantity of useless and ugly things. Now all of these things cost money; and is it not a *waste* of money? We certainly shall gain nothing by transferring the seat of their manufacture to India.

Take again European haberdashery, of which we import over 187 lakhs' value annually. What does this mean? Woollen caps and leather shoes for our infants, hats, ties and collars for our men, even corsets for some of our ladies, English curtains and carpets and what not, for our homes. All this is the result of aping others; what an enormous sum of money per annum might be saved in India by returning to the simple ideas and plain living of our forefathers! There is a Swadeshi, which should boycott certain goods, not because of their foreign origin, but because of their intrinsic worthlessness.

III.

What industries should we first take up ?

Swadeshi should endeavour to revive and continue what already exists, before entering upon wholesale attempts to compete with the West by introducing new ones. There is a class of goods, such as nibs, writing paper, scientific instruments, clocks and watches, a good deal of machinery and of the things made by it, some of which have with great difficulty been made in India. But the quality of the locally manufactured article is often miserable. Now I say that there is no good having Swadeshi manufactures unless the home-made things are better, not worse, than the imported ones. But it is just in cases where this is possible that the Swadeshi movement fails. For example, alizarine and aniline dyes to the value of 75 lakhs are annually imported. Yet there could scarcely be found a native of India convinced of the importance of using Indian dyes in preference, though it has been urged upon them again and again by sympathetic Europeans.

Take even textiles, which are a speciality of the Swadeshi movement. What is happening here in Madras ? The most vulgar Manchester prints are at this very time fast driving out locally made and artistic materials. At the Madras Exhibition of 1903, "side by side with the very many good examples displayed in various textiles, there were a number of specimens of gaudy-coloured goods of weak design, colour and quality, poor imitations of art fabrics and European textiles. Why, then, do people stand with folded arms and look at a declining industry *in which there is money* without any attempt, in a practical way to revive the trade ? Already a change for the worse is visible in the tastes of the common people and one has only to go into any street or village near a large town, to see the glaring, printed, coloured cloths of Manchester or German production freely worn by the populace. These are rapidly taking the place of the beautiful white and tinted cloths of handloom work, so lately in general use all over India, and so much of which was, until the middle of the nineteenth century, exported to various countries." [H. T. Harris]. Now we should wish not only to supply *ourselves* with textiles, but to recreate the export demand. It is the modernized Indians' degraded taste which makes the last idea almost impossible of realisation.

Take again musical instruments, imported annually to the value of 13 lakhs. There are European instruments, pianos, violins, harmoniums and gramophones (if that can be called a musical instrument which in reality can be only a scientific instrument or a child's toy). Of all these, the harmonium in particular is spreading far and wide, and ousting native music and native instruments. There are very few places in South India where native instruments are made, and the industry is decaying fast. Just so with all other indigenous arts and industries ; we neglect what lies at our doors, to buy from abroad what we do not understand and cannot use to advantage.

IV.

Factory System vs. Home Industries.

Now consider another aspect of Swadeshism. Are we going to compete with the West by introducing a factory system and a capitalist ownership of the means of production corresponding to that prevailing in Europe ? Space will not permit me to review the industrial history of Europe, but I may say it has been a long and on the whole, a sad one, and the West is only now, and slowly beginning to deliver itself from the worst evils of the *laissez-faire* and factory systems. The germs of re-generation are not absent in the West ; the ideals of democracy and socialism [equality of opportunity] will sooner or later be attained ; and a time will come [or the hopes of civilisation are vain indeed] when there will be for all men, work worth doing, a life not over-hard or over-anxious and such surroundings as are fit for the life of human beings. Many of these ideals were already attained under the industrial systems prevailing in India. Each caste or trade community possessed an organisation largely socialistic in character and embodying democratic and communistic ideals. The results of the capitalist system, wherein the possession of the means of production by a few, enables them to exploit the many are so unfavourable in the West, that we shall do well to question very seriously whether it is wise for us to attempt to compete with the West on the same lines ; especially as we are quite out of touch with the regenerative tendencies referred to in the West. If Indian industries are to continue to benefit the *people* of India, and not merely a few capitalists in India, they must be still the village and home industries of the past, aided of course by the adoption of such improvements as appear really desirable. Remember that the West is just beginning to learn where to use and where to avoid machinery. It is, for example, no gain to make cloths by machinery at half the price, if they wear only half as long ; it is indeed a loss because the longer a thing is likely to be in use, the more willing we shall be to decorate it worthily and *vice versa.* No doubt a great many common things must be made by machinery in future, but not so universally as might be supposed, and here I would suggest that in some of these cases (say nibs) we may very well leave other nations to the hewing of wood and drawing of water for us, and concern ourseves with the revival *both for home use and for export,* of what are really *our own* industries, now decaying everywhere for lack of intelligent encouragement.

Accordingly and with the fullest sympathy with Swadeshism and nationalism in India, I yet venture to suggest that equally important with the establishment of new foreign industries on Indian soil, are the patronage and revival of those on the verge of extinction, the purification of those which survive in degraded forms, and the avoidance of useless luxuries, whether home or foreign made.

PART II.

Topics for Discussion,

(Including Current Political Topics.)

[The Editor does not hold himself responsible for the opinions of Contributors—Ed. D.]

THE STRENGTH OF THE IDEA.

The mistake which despots, benevolent or malevolent, have been making ever since organised states came into existence and which, it seems, they will go on making to the end of the chapter, is that they overestimate their coercive power, which is physical and material and therefore palpable, and underestimate the power and vitality of ideas and sentiments. A feeling or a thought, Nationalism, Democracy, the aspiration towards liberty, cannot be estimated in the terms of concrete power, in so many fighting men, so many armed police, so many guns, so many prisons, such and such laws, ukases, and executive powers. But such feelings and thoughts are more powerful than fighting men and guns and prisons and laws and ukases. Their beginnings are feeble, their end is mighty. But of despotic repression the beginnings are mighty, the end is feeble. Thought is always greater than armies, more lasting than the most powerful and best-organized despotisms. It was a thought that overthrew the despotism of centuries in France and revolutionised Europe. It was a mere sentiment against which the irresistible might of the Spanish armies and the organised cruelty of Spanish repression was shattered in the Netherlands, which brought to nought the administrative genius, the military power, the stubborn will of Aurangzebe, which loosened the iron grip of Austria on Italy. In all such instances the physical power and organization behind the insurgent idea are ridiculously small, the repressive force so overwhelmingly, impossibly strong that all reasonable, prudent, moderate minds see the utter folly of resistance and stigmatize the attempt of the idea to rise as an act of almost criminal insanity. But the man with the idea is not reasonable, not prudent, not moderate. He is an extremist, a fanatic. He knows that his idea is bound to conquer, he knows that the man possessed with it is more formidable, even with his naked hands, than the prison and the gibbet, the armed men and the murderous cannon. He knows that in the fight with brute force the spirit, the idea is bound to conquer. The Roman Empire is no more, but the Christianity which it sought to crush, possesses half the globe, covering "regions Cæsar never

knew." The Jew, whom the whole world persecuted, survived by the strength of an idea and now sits in the high places of the world, playing with nations as a chessplayer with his pieces. He knows too that his own life and the lives of others are of no value, that they are mere dust in the balance compared with the life of his idea. The idea or sentiment is at first confined to a few men whom their neighbours and countrymen ridicule as lunatics or hare-brained enthusiasts. But it spreads and gathers adherents who catch the fire of the first missionaries and creates its own preachers and then its workers who try to carry out its teachings in circumstances of almost paralysing difficulty. The attempt to work brings them into conflict with the established power which the idea threatens and there is persecution. The idea creates its martyrs. And in martyrdom there is an incalculable spiritual magnetism which works miracles. A whole nation, a whole world catches the fire which burned in a few hearts; the soil which has drunk the blood of the martyr imbibes with it a sort of divine madness which it breathes into the heart of all its children, until there is but one overmastering idea, one imperishable resolution in the minds of all beside which all other hopes and interests fade into insignificance and until it is fulfilled, there can be no peace or rest for the land or its rulers. It is at this moment that the idea begins to create its heroes and fighters, whose numbers and courage defeat only multiplies and confirms until the idea militant has become the idea triumphant. Such is the history of the idea, so invariable in its broad lines that it is evidently the working of a natural law.

But the despot will not recognize this superiority, the teachings of history have no meaning for him. He is dazzled by the pomp and splendour of his own power, infatuated with the sense of his own irresistible sttength. Naturally, for the signs and proofs of his own power are visible, palpable, in his camps and armaments, in the crores and millions which his taxgatherers wring out of the helpless masses. in the tremendous array of cannon and implements of war which fill his numerous arsenals, in the compact and swiftly-working organization of his administration, in the prisons into which he hurls his opponents, in the fortresses and places of exile to which he can hurry the men of the idea. He is deceived also by the temporary triumph of his repressive measures. He strikes out with his mailed hand and surging multitudes are scattered like chaff with a single blow: he hurls his thunderbolts from the citadels of his strength and ease and the clamour of a continent sinks into a deathlike hush; or he swings the rebels by rows from his gibbets or mows them down by the hundred with his mitrailleuse and then stands alone erect amidst the ruin he has made and thinks "The trouble is over, there is nothing more to fear. My rule will endure for ever; God will not remember what I have done or take account of the blood that I have spilled." And he

does not know that the fiat has gone out against him "Thou fool! this night shall thy soul be required of thee." For to the Power that rules the world one day is the same as fifty years. The time lies in His choice, but now or afterwards the triumph of the idea is assured, for it is He who has sent it into men's minds that His purpose may be fulfilled.

The story is so old, so often repeated that it is a wonder the delusion should still persist and repeat itself. Each despotic rule after the other thinks "Oh, the circumstances in my case are quite different, I am a different thing from any yet recorded in history, stronger, more virtuous and moral, better organized. I am God's favourite and can never come to harm." And so the old drama is staged again and acted till it reaches the old catastrophe. The historic madness has now overtaken the British nation in the height of its worldwide power and material greatness.

OUR NEW STRENGTH.

The most encouraging result of the rapid development of events in East Bengal has been that it has disclosed a latent will among the people. The history of all political progress is the history of events by which the people try to assert and enforce their will against the will of those interested in opposing it. Judged by this standard, that great official blunder—the Partition of Bengal,—has proved a veritable godsend to us. The Partition measure has made us realise for the first time almost in our recent public life that though an organised Government like the British in India has a will of its own, the people also, however much cowed down by a long spell of subjection, have not yet become entirely servile. The passing of that measure discovered for us that there was still within us, lying dormant no doubt, but still in existence that divine spark of life, which, once kindled into a flame, cannot be quenched even by the greatest and most highly organised of despotisms. In history, as we have said, progress is measured by the amount of will a people is able to put forth ; and the Partition of Bengal discovered alike to us Bengalees and the Indian bureaucracy that Bengal had become self-conscious, had become aware that she had a strong opinion of her own, which she meant to enforce or get enforced. It was altogether a novel experience with both the people and the authorities. The people, in their first discovery of a hitherto unsuspected fact, knew not whence the opinion had gathered strength, or how it originated ; and there were some amongst them who were anxious to explain the fact away by saying that the people had received a shock and that they would quietly and speedily submit to the inevitable after the first shock was over. The rulers, similarly, had no notion that the will of a whole people had been roused, and that although the first symptoms had assumed the character of a huge wail of despair, it was not all despair, but that there was in it an element of divinity

which was destined to proclaim itself as the days and months rolled by. The authorities, therefore, judging events by past standards, were lulled into security by the idea that the unrest could not last very long; for the people had hitherto uniformly submitted to the logic of events brought about by the power of the executive. They were, accordingly, very anxious to proclaim over and over again to an unheeding people that the Partition was a "settled fact". The experience of any section of the Indian people and least of all the Bengalees having a will of their own and opposing that will to the fiat of an all-powerful bureaucracy was altogether novel to the rulers, as it was indeed to the people themselves.

The Partition of Bengal we, therefore, consider to be a veritable god-send to us Bengalees in particular, and to Indians in general. It has enabled the Bengalees to set to the rest of India the example of a people with a will; and, although the manifestations of that will have lost much of force and effect on account of the necessarily unavoidable circumstance that there has not existed any well-organised central force to direct and regulate it, still they have been of use in impressing upon the people the supreme lesson that the making of a nation's political history is only possible primarily through the development of a strong personality among them. No doubt, the question of organisation is getting to be more and more insistent every-day,—the organisation by which the people should be enabled to enforce their will against that of a bureaucracy, naturally desirous of exercising domination over them. But this organisation is for us merely a question of time; for the awakening will of a people has a life principle in it which will in due course succeed in creating for itself its own instruments to enable it to cope with the forces of opposition and make its power felt. It is, no doubt, still in its infancy with us, and there may be some or even many amongst us who do not even suspect its presence or its power. But nevertheless it is here with us, and it will, by its inherent vitality, be able to preserve itself amidst the shock of conflicting forces, and develop, however slowly, all necessary means of self-expression and self-realisation. This new-born will of awakened Bengal will grow and expand, and give to the people a character and a personality born of a struggle with the growing forces of opposition. It will find ample work to do in having to meet the will of our opponents, for they are equipped with all the resources of a well-organised Government and are so anxious to exercise uninterrupted domination over us. In this way, our organisation is bound to grow as the days go by; and it will grow not after any preconceived pattern, but under the circumstances of daily conflicts with the power opposed to us. Already the Indian National Congress and the different Provincial and District Conferences have acquired a new strength under the stress of the new conditions of political life, begotten of the new-born will among the

Bengalees in particular. That life and that will are daily communicating their impulses into the remotest corners of the Empire; and the necessity is being daily felt of marshalling our forces in every department of public life with a view to enable that new-born will to hold its own against the will of the bureaucracy and those for whom they act. The new Education Act, the Barisal official rowdyism of 1906, the thousand and one conflicts with the Local Government by reason of official opposition to the Swadeshi and boycott movements, and the most recent official outrages misnamed Hindu-Mahomedan collisions in East Bengal all directed by the bureaucracy to the one supreme end of checking the growth of a people's awakening will and new-born aspirations towards a fuller political life,—these discover for us the preliminary plan of campaign of our opponents; and it would necessarily be our duty in our several capacities not to wait for the advent of any cut-and-dried programme of action *from without*, but to devise, as we have been doing, on our own independent initiative and on the spur of the moment under the stress of an all-compelling instinct to preserve our own, all that is possible and feasible under the circumstances of each particular case. In this way, along natural lines, shall our organisation grow from small to great, from bad to good and to better. And so by the spirit and faith that should animate our attempts to discover means to thwart and defeat our adversary, shall our children and children's children judge of our character and the legacy that we hope to bequeath to them of a freer, fuller and a pan-Indian national life.

BRITISH OCCUPATION OF INDIA: STUGGLE BETWEEN THE RULERS AND THE RULED.

One of the fundamental features connected with the British occupation of India seems to be that the British people or their representatives have for a pretty long time been treating India not as really and directly belonging to the children of the soil but as a vast and valued country of which they have come into possession, and of which, through continuity of such possession they have become the legal owners. The above points, we think rightly, the sort of mental attitude of most people who are of British stock and who, therefore, directly or indirectly participate in the profits and privileges accruing to them from Britain's hold over India. The conception that India belongs fundamentally and ultimately to her children, whoever may for the time being have come into legal or political possession of her, seems to be in part repugnant to the consciences of very many Anglo-Indians and Englishmen. The rightful owners of India must by this process of reasoning be the present political masters, not those who by birth may rightly claim to be the lawful inheritors.

The British people, however, do not see in all this anything that should hurt their finer susceptibilities. Asia is not Europe, say they. In Europe, a State under a distinct political designation denotes a territory occupied by a people of one nation under a king or ruler of their own nationality, as in France, England, or Spain, at the present day. Not so in Asia. There the normal condition of things has been the *forcible* domination of one clan or family over other races or tribes. Therefore, they argue, in Europe the unwilling subjection of one nationality to another has always constituted an oppression and a legitimate grievance. But in Asia, rule by dynasties of foreign extraction over people separated from them by races and religions, representing the natural state of things, and the people having never resented it, the question of oppression cannot arise and therefore there ought to be no legitimate grievance on the score of such foreign domination. It is idle, therefore, argue our opponents, for Indians at the present day to raise on behalf of the people the plea of title—the cry that the lawful ownership is inalienably vested in the children of the soil and not in their political masters. If India were a part of the European State, then the plea of title according to the Anglo-Indian view-point could have been properly raised.

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Thus, whether Mr. Morley or Lord Minto would like to declare it in so many words, the uniform conduct of British Administrators and British Statesmen in the past has lent a strong support to the theory that the feelings of the British rulers are never disturbed at the thought that they do not come of the people, that they represent but an alien domination, not indeed of any particular dynasty, but of "a superior power which", in the language of a distinguished Anglo-Indian official, "is constantly reinforced by recruits from the original country of the invaders."

* * * *

Here, then, are the root-facts about the inner attitude of the British people towards the question of the political enfranchisement of the people of India. Hence it follows that so long as the British authorities could not persuade themselves to accept the one cardinal moral fact that whether in Europe or in Asia, the soil belongs and must belong to the children of the soil, and that this primary consideration of morality is bound *ultimately* to assert itself in appropriate forms of State-organisation, so long the trouble between the rulers and the ruled, between the children of the soil and their foreign political masters, is bound to continue and grow in bitterness and intensity every day. The only fate reserved for a people who are unable in the long run to assert their right to their native soil is that of dissolution and disintegration, or even in some cases of extinction.

* * * *

If then it is true that where, in Europe, the sovereign controlling authority was separated by race and religion from the ruled, the latter had uniformly asserted their right to be governed by one who was not of foreign extraction, or who adopted the people as his own,—the question arises whether with the influx of Western ideas into the East and the broadening of the political vision of the people of Asia the old ideal under which the children of the soil had not a proper consciousness of their absolute right and title to that soil, and which therefore sapped the strength of all true patriotism and loyalty—the question arises whether, under the altered circumstances the old ideal is to or can continue in India, or whether in the orderings of Providence there is a mighty transformation at work within, which will renovate the history of the world, and add a new and glorious chapter to the annals of the ancient land of Hindusthan.

NATIONAL EDUCATION *vs* THE EXISTING SYSTEM OF UNIVERSITY EDUCATION: VIEWS OF MR. A. CHAUDHURI.

Mr. A. Chaudhuri drew a forcible contrast between the existing system of University Education in India and a true system of national education in his address as President of the Pabna District Conference held in the last week of June last, from which we make the following extracts :—

"We must make our education conform to our environments.

That is a direction in which quite independently of political agitation we can by our own efforts, unhelped and unhindered, quietly develop our own strength and the healthy growth of the nation. It is a line of national work which I hold to be of the utmost importance and which I should like to see taken up with a more earnest and universal recognition of its necessity and great possibilities. I refer to National Education. We have had in India under the British administration, a system of education which I would not be thought to unduly depreciate, a system which has introduced us to western civilisation and culture and produced many able and eminent men, whose names we shall always treasure, but which at the same time suffers from serious defects of which we are growing more and more acutely sensible. It is formed upon lines and in a spirit which is not suited to the growing and complex needs of a people brought into modern conditions of life. It has been conceived to suit the idias of education current in England more than half a century ago, not to meet the needs of an oriental people who have been called upon to make a rapid transition from the Middle Ages to a modern democratic and

commercial era. It is too narrow and exclusive in its scope, too purely learned and literary in its nature. A little literature, a little history, a little philosophy, a little training for the services and the learned professions,—this is all it has to give us. But such a system will leave India fatally behind in the rapid progress of humanity. We need a system more modern, more varied and comprehensive, more up-to-date in its methods, more bright, swift and formative, involving less strain and giving more efficiency. We want to have a liberal education, wide in its culture, and free from pedantry. We want to have more specialists and scientists. We want to train ourselves in commerce and industry, so as to compete on equal terms with other peoples. We want to be equipped for the thousand and one crafts and industries which feed the wealth of a nation. We want too to have a brighter, more vigorous, more many-sided manhood. To work out and organise such a system for ourselves, here is a wide and splendid field of energy into which we can throw ourselves and in which success depends entirely on onr own efforts. Such a system has recently come into the field under the auspices of some of the ablest and most respected educationists in our country, and has received the name of National Education. This system aims at a grounding of wide general culture, at a simultaneous and harmonious development of body, mind and character, at a high and efficient specialisation of faculties on the broad general basis. While raising the height of education it seeks to broaden its foundations. While trying to preserve the best in the knowledge, capacity and temperament we have inherited from our old civilisation, it seeks also to fit us for playing our part under the conditions of modern times. It combines literary with scientific and technical training so that the student may leave scoool not only with a mind well-stored but with an observant eye and quick competent hands, able to take up any craft or trade which may provide him a sustenance and enrich his country. In its higher branches, it aims at adding a special training, optionally in the humanities, in science or in the various departments of practical knowledge, agriculture, commerce, technology. It seeks to produce from its schools men and citizens well-fitted to earn their bread and serve their country, from its colleges scientists, scholars, captains of commerce and industry. I need not dwell on the immense importance to the nation of giving this system, now only in its infancy a full chance of development and success. Let us remember that this is not a passing political question of the hour; it is national and not political. If its birth has been connected with certain political convulsions, that connection was fortuitous. In its essence the question is vital, is fundamental. It concerns the soul of the nation and the inmost springs of national development.

PART II.

Topics for Discussion,

(including current political topics.)

[The Editor does not hold himself responsible for the opinions of contributors.—Ed. D].

I.

Europe and Asia.

The view of the East as just emerging from its childhood and the West as old and senile, is contrary to received ideas, but there is a deep truth underlying it. The East is more ancient by many thousands of years than the West, but a greater length of years does not necessarily imply a more advanced age. The years which would mean only childhood to a long-lived species would bring old age and death to more ephemeral stocks. Asia is long-lived, Europe brief and ephemeral. Asia is in every thing hugely-mapped, immense and grandiose in its motions, and its life-periods are measured accordingly. Europe lives by centuries, Asia by millennium . Europe is parcelled out in nations, Asia in civilisations. The whole of Europe forms only one civilisation with a common, derived and largely second-hand culture ; Asia supports three civilisations, each of them original and of the soil. Everything in Europe is small, rapid and short-lived ; she has not the secret of immortality. Greece, the chief source of her civilisation, matured in two or three centuries, flourished for another two, and two more were sufficient for her decline and death. How few in years are the modern European nations, yet Spain is already dead, Austria death-stricken and suffering from gangrene and disintegration, France overtaken by a mortal and incurable malady, England already affected by the initial processes of decay. Germany and America alone show any signs of a healthy and developing manhood. In the place which is left vacant by the decline of the European nations Asia young, strong and vigorous. dowered with the gift of immortality and the secret of self-transmutation, is preparing to step forward and possess the future. She alone can teach the world the secret of immortality which she possesses and in order that she may do so, she must reign.

Asia has been described by the Europeans as decrepit; they will find to their amazement and dismay that she is rather emerging into her age of robust and perfect manhood. It is true that she reached ages ago heights of science, philosophy, civilisation which Europe is now toilfully trying to reach and that afterwards there was a slackening down, loss and disturbance from which she is only now recovering, but there was no decay or decline. It was rather the disturbance, the temporary arrest, disorganisation and derangement which marks the transition from boy-hood to man-hood. Her mighty civilisations, her great philosophies, her acute scientific observations and intuitions were the toys and games of her yet immature and imperfect powers and form merely a slight index

of the far greater things she will accomplish in the coming days of her ripe strength and maturity. What she did, she did by the activity of intuition and imagination, the first free penetrating sympathy of a mind fresh from the divine source of life. She will now learn the scientific method of the adult and senescent West and apply it with a far greater force and ability to lines of development in which Europe is a bungler and novice.

The wisdom of the west is but a madness,
The fret of shallow waters in their bed.

This shallowness proceeds from the fact that the West has developed materially and on the surface, but has not sought for strength and permanence in the deeper roots of life of which our outer activity is only a partial manifestation. The fundamental difference between East and West has been exemplified more than once in recent times. What European nation could have changed its whole political, social and economic machinery in a few years like Japan, with so little trouble, with such thoroughness and science, with the minimum of disturbance to its national economy? The phenomenon is so alien to European nature and European experience that even to this day western observers have been unable to understand it. Japan is a "weird" nation, that is all the conclusion they can come to on the subject. What European nation again would deal so swiftly, directly and earnestly, with its own national vices as the Chinese are dealing with the opium vice in China? The idea that China really meant it was incredible to English observers. And well it might be, for one can imagine what would be the fate of any such attempt to deal with the national vice of drunkenness in England. If India is unable to show such signal triumphs, it is because she has been disorganised by the merciless pressure of the alien rule and all her centres of strength and action destroyed or disabled. Yet even so, she has shown and is still showing signs of a prolonged and unconquerable vitality such as no nation subject for an equally long time has evinced since history began. It is this moral strength, this ability to go to the roots, this gift of diving down the depths of self and drawing out the miraculous powers of the Will, this command over one's own soul which is the secret of Asia. And he who is in possession of his soul, the Scripture assures us, shall become the master of the world.

II.

The Hindu Doctrine of Independence.

The Hindu philosophy has a doctrine of independence of its own. That doctrine is mainly treated in the Sankhya philosophy. The first element of independence according to the Sankhya, as regards an individual, is that the soul must know how to distinguish itself from the environments of it for the time being. This is called Viveka. Until the soul is able to make this distinction between itself and its environments it is in a state of confusion and impo-

tence. In this state the soul does not know what is its own and what is alien to it. But as soon as the distinction is made, it at once realises its inner power of guiding its environments. This is called *Adhyakshata* (अध्यक्षता), or "power of guidance." According to the Hindu philosophy freedom means to mark off all that is mere environment and to guide it. It implies a commanding power which can say, this shall be mine and that shall not be. Now what is true for individual life is true for national life. When the national soul does not know how to distinguish itself from its environments but is confounded with those environments, this is a state of want of national independence, but when the nation knows what is its own, when it is able to command its surroundings, that is national freedom according to the Hindu idea.

The great philosopher Kapila illustrates his doctrine of independence by a number of homely sayings or adages. His first illustration is taken from the story of the prince brought up as a Chandal (Sutra 1, Bk. VI.). "A certain king's son, in consequence of his being born under an unlucky star having been expelled from his city and reared by a certain forester remains under the idea that 'I am a forester.' Having learned that he is alive, a certain minister informs him, 'Thou art not a forester, thou art a king's son.' As he immediately having abandoned the idea of his being an outcaste, betakes himself to his true royal state, saying 'I am king'," so too, in order to act as a freeman one has only to know that he is free. Next he explains how a knowledge of natural independence may arise by a mere chance, as in the case of a demon who attained *viveka* or true discrimination by overhearing the discourse of Srikrishna to Arjuna (Sutra 2, Bk. IV.). Then he proceeds to point out that if a knowledge of natural independence does not impress itself from hearing the truth only once the instruction is to be repeated ; because, "in the Chhandogya Upanishad and the like there is mention of Aruni and others as having more than once instructed Sweta ketu and others" (Sutra 3, Bk. IV.). Again he explains that freedom means the power of throwing off long accustomed associations and habits which have become useless and mischievous as "a snake abandons without effort its old skin, knowing that it ought to be quitted" (Sutra 6, Bk. IV.). He further lays down that a man desirous of freedom should not readmit habits and associations which he has once given up, just as no one takes back again an amputated limb (Sutra 7, Bk. IV.). Fürtheron he puts it that it is a characteristic of freedom not to place hopes in others and illustrates it from the case of the courtesan Pingala "who was despondent so long as she tantalised herself by hopes of finding a lover in her visitors, but was happy when she had left off hoping." Kapila gives a number of other illustrations of the principle of independence which need not be reproduced here ; those given above will be sufficient to characterise the Hindu idea of independence which is the same for a man and for a nation.

III.

Education in Japan and in India : A Comparison and Contrast.*

The cardinal difference between Japan and India in respect of education is that the evolution of India is mainly artificial, due to an external and alien force; the evolution of Japan has been mainly spontaneous and national, started no doubt by fright of the west some fifty years ago and spurred by the danger of western aggression since, yet in all its details carried out by the initiative of her own people. The old indigenous system of schools in Japan, and the honoured position of the teacher, afford parallels to the indigenous arrangements of India, Chinese being substituted for Sanskrit. In the character of the students, again, the two countries have much in common. In both cases the pupils are on the whole diligent and well-conducted; in both cases they are gifted with wonderful powers of memory of a certain kind. But when we come to the modern educational systems, the points of contrast are numerous, the most salient perhaps being the following : the homogeneity of the Japanese system, the use of the vernacular throughout as both medium and subject of instruction, the formal moral teaching, the prominence of compulsory physical training, the obligatory attendance at schools, the introduction of an entering age limit at each step, the wide range of subjects prescribed or provided for, the absence of colossal public examinations, the absence of scholarships and prizes, the absence of any extensive system of grants-in-aid, the systematic organisation of technical instruction, and the expenditure.

This contrast can in a large measure be traced to temperamental differences, Japan possessing an energy and initiative which can hardly be predicated of India. Thus, it is to this initiative that Japan owes her spontaneous educational revival. The prominence of physical training is natural in a nation of soldiers. A nation of soldiers also recognises the value of uniformity and discipline : hence the machinery for securing attendance, and the age limit. The range of subjects in the schools and colleges is very considerable and it can be so, partly because a reasonable length of time is assured for all the students, and partly because they are more mature than many in the corresponding stage in India, where children frequently present themselves for matriculation at the Universities. If we come to the subject of examinations we find that the Japanese system leaves an able teacher a delightful freedom both in the subjects and in the method of instruction and examination. It has not however, done away with cramming and in the hands of indifferent teachers, no doubt it may degenerate into mere routine, and that of a slovenly order, there being no external check. Again the absence of any system of grants-in-aid except to a certain extent in connection with technical education, is a marked contrast with India. Nor is it complained as in India that many of the best graduates die prematurely. It must be remembered that a Japanese student is free from many of the domestic cares which worry our Indian students. He has not a wife, or child, or household of female relatives on his mind while he is still at school. There is one point, however, on which India seems to have the advantage—that of superior versatility as exemplified by the mastery of the English language.

* Adapted from Mr. Sharp's Report on Education in Japan.

PART III.—(English Portion.)

Festivals in Kathiawar.

[*Extract from the Writings of a Recognised Reader under the Rules of the Society in the Magazine Section.*]

There are not less than eleven festivals of which four are observed and enjoyed by the Hindus and the Mahomedans alike, while the other seven are observed by the Hindus alone. The year in this Bombay Presidency and especially in Gujarat and Kathiawar begins with the month of Kartik and ends with the newmoon day of Asho. But we, for convenience' sake, begin with the 5th month Falgun. In this month we have one of the four important festivals, namely the *Holi.* This lasts for two days. The Holi falls on the fullmoon day and the next day is called the day of Gudi Padavo. The youths and even the old people mix in making big combustible pyres of wood or dry cow-dung-cakes on the evening of the Holiday and then set fire to them. The common belief attached to this ceremony is that the famous demon boy-devotee Prahlad was ordered to be burnt by his father, Hiranya Kashipu, and Hora the sister of the king and aunt of the devotee was ordered to execute the command. She sat with her nephew in the pyre and was herself consumed by the fire and Prahlad came out uninjured. This religious belief leads the people to walk round this burning pyre and throw cocoanuts, fried grain, etc., into it. There are many such pyres in a town. The maidens of the streets every morning go about with red, yellow, green, white, and blue powders to make square or circular paintings on the ground. I do not know the object of the next festival the Gudi Padava. This day, the youths are unruly and indulge up till noon in abusive language and all sorts of license. This lasts till midday; then all is silent.

The Vaishnavas have a Phuldol festival today and immense quantities of red and white powder with saffron water of Keshuda, a kind of flower, are used before the image of the God placed on a swing made of leaves and twigs.

The next important and universal festival falls in the black half of the month of Shravana. This is the Janmashtami or Shili Satem festival and lasts for 3 days. Fairs are held on the burning places of the Hindus and young and old, both male and female go out to visit the fair which is also held for three days, attired in gay costumes. Preparations of food and dress are made some eight days beforehand, and sweets are kept ready. On the Satemday the females particularly and males in some cases live only on the victuals prepared beforehand but cook nothing on that day. The common Hindu belief connected with this festival is that Shili, the Goddess of smallpox etc. is the

presiding goddess of the day and that she is averse to fire; hence in order to propitiate her that day no hearth is to be kindled and no fresh victuals to be prepared. The next day, the Janmashtami, is the birth day of Shree Krishna, the 8th incarnation of Vishnu.

There is no particular ceremony for the third day and yet the fairs are continued this day also.

The third universal festival falls in the black half of the month of Aso or Ashwin. This is the *Divali* or *Dipmalika* festival lasting for three days. The thirteenth day of the black half is called Dhana Terash on which day Lakshmi (the Goddess of Fortune) is worshiped by the mercantile Hindus. Next comes the *Kali Chaudash* or the fourteenth day assigned to the Goddess Kali and her ghostly attendants. This day we see circles drawn with water on the streets and Bali placed in the centre for the deities. The magicians and others versed in the black art go at night (10 P. M. to 12 P .M.) to the burning ground and there perform their deadly rites. It is dreadful and dangerous to visit the cremation ground this night or even to get out into the streets after 12 midnight and before 4 A M the next day.

Then comes the newmoon day, the last day of the new year. This day, at night many lights are burnt and houses are kept clean in order that Lakshmi who is visiting this earth and marking every house may be attracted to lodge in the house and favour the inmates. There is a story connected with this belief which is as follows :—Once there lived a bania, who had two or three sons. The youngest daughter-in-law was very clever. The family by an evil stroke of adversity became very poor. Having suffered much they were at last successful in courting the favour of fate. So the patriarch or pater familia succeeded in doing some noble service to the ruler of the country, who being pleased granted him any one boon he should ask for. The Pater familia who was cognisant of the intellectual wealth of his daughter-in-law returned home and consulted her as to what favour should be solicited. She advised him to ask the king to allow no lamps to be lighted in the city on the Divali day after 7 P. M. save in this family. The king did so and the Goddess visiting this city, came to this house and stayed with the family.

The fourth great and universal festival is the new year's day or the *Kartaki Padavo* the day just following the Divali. In the early morning the merchants worship Sharda or the presiding Goodess of Trade and give alms to the Brahmins. Then fire-works are lighted which give out various sounds and show various colours. Then persons of all ages and of both sexes go out to visit the deities in the temples and then to visit friends and relatives. The crowd is attired in the finest attire, and blooming faces are everywhere to be seen, Towards noon the Vaishnavas have the *Annakuta* festival in their Havelis or temples. Various sorts of sweets, vegetables, salts, pulses, curry, rice, etc. are -

heaped in great quantities before the God. People of different sects, Vaishnavas, Shaivas, Jainas, etc. are coming and going in dozens and scores and in some big towns in hundreds. During these two days also people are in their best attire, their houses are white-washed and all impurity is done away with.

Now we proceed to mention the purely Hindu festivals. These are (*a*) Sankranti. (*b*) Ganesh Chauth. (*c*) Bhima Agyarash. (*d*) Ashadhi Bija (*e*) Cocoanut day. (*f*) Dashara and (*g*) Ramajayanti.

(*a*) Sankranti :—This falls on the 12th of January and in the first half of the month of Posha. This day the Brahmins come out in groups to beg alms and Juari or wheat. In the morning grass is freely served to the cows and Bajari loaves to the dogs. This day the sun enters the *makara* sign in the zodiac.

(*b*) *Ganesh Chauth* :—This falls on the fourth day of the bright half of the month of Vaishakh. This day possibly the God Ganesh was born.

Persons worship Ganesh and besmear his image with red vermillion and then do the same thing with their favourite possessions, as merchants their ledger, carpenters their tools and kings ther swords and so on. Then pieces of sweet-meats are thrown to the mice which are regarded as the conveyance of Ganapati.

(*c*) Bhim Agyarash. This is the eleventh day of bright Jayesth and is the first Ekadashi in the monsoon. The common belief is that Bhima the second of the 5 Pandavas fasted on this day without taking even a single drop of water. The common people, farmers and coolies, take sweets today. The pious and the women take vows abstaining from the use of some vegetables, etc. until the Kartaki Ekadashi which is the last of the Monsoon *ekadashis.*

(*d*) *The Ashadi Bij* or the second day of the Bright half of Ashad—This day the females fast till they see the small disk of the moon and then at night they take sweets. I do not know the religious or social signification of this festival. In some parts of Kathiawar, the new year begins from this date.

(*e*) *Cocoanut day*—This festival falls on the full moon day of Shravan. This day in the evening persons go out to worship the sea and throw cocoanuts in to it.

(*f*) *Baleva*—This is particular to the Brahmins who change their sacred thread on this day. This falls on the same day as the cocoanut day. Then after changing the sacred threads they visit Hindu houses for alms giving silk or cotton or rakhi threads. The verse in which they pronounce their blessings, indicates that on this day Vishnu went to the demon Bali, in the guise of a young Brahmin-dwarf and having got from him a piece of land measured by His three steps transformed Himself into the huge form and took away from him the whole universe.

(*g*) Dashera. This is the tenth day of the bright half of Ashwin and is called the *Vijayadashmi*. It is believed that Shree Rama Chandra set out for Lanka this day and also killed Ravana on this day of the year. Really speaking this day marks the end of the monsoon, the season unsuited to military operations. Hence the warriors who were forced to remain passive again get the opportunity of engaging in active warfare. So the princes go out in triumphal procession to the *Shami* tree outside the town and worship it with due ceremony. They then hold horse races, sham duelling, etc. The five Pandavas also threw away their disguise in the country of Virat after the concealment of a whole year and proclaimed themselves as the sovereign of Hastinapore after having worshiped the Sami tree this day.

(*h*) And then comes the *Ramajayanti* or Ramnavami or the birth day of Rama Chandra, prince of Ayodhya and the 6th incarnation of Vishnu, which took place on the 9th day of the bright half of the month of Chaitra. On this day the Sanatan Dharmis observe fasts and visit the temple of Shree-Rama.

H. H. MANIAR.

Conjeeveram.

[*Extract from the writings of a Recognised Reader under the rules of the Dawn Society, Magazine Section.*]

Conjeeveram is a town, some 45 miles south-west of Madras. This is one of those seven holy cities, the visit to any of which is considered to bestow salvation to the pilgrim. This is not a town of this century but is supposed to exist from time immemorial.

History.—The real name of the place is *Kanchi*, or *Kanchipuram*, *i.e.*, the shining or golden city, from the Sanskrit root, *Kash*, "*to shine*," and "*puram*," "*city*." Hiouen Thsang mentioned this as a Buddhist monastery, but, there is no other reference to bear testimony to the existence of such Buddhist monasteries in Kanchi. It is beyond doubt that it was once a Jain town, and this is proved by an inscription of Pulikesa of the Chalukyan dynasty, translated by Sir W. Elliot. During the first ten centuries Conjeeveram was only a wilderness containing here and there some Jain monasteries. In subsequent centuries, we find the wilderness changed into a city, nay, the capital of the great Hindu Kingdom of the Cholas. Adondai Chakravarthi, the then Chola King chose this place as his capital and he subsequently made it a city in all its splendour and grandeur. So goes the antiquariam history of Conjeeveram.

Puranic Reference.—Conjeeveram is the most sacred city in Southern India. Indeed, it claims a prominence not unlike Benares in Northern India. In a conversation between Siva and his better half, Parvathi, it is stated in

the *Sthalapuranam* that Siva said, "Among the seven holy cities, Kanchi is the best. Its inhabitants, those that have seen it, heard and spoken of it, thought of it and meditated upon it, and the birds and beasts that inhabit it, obtain salvation. The town of Kanchi is five Yojanas in extent from east to west, and five *Yojanas* from north to south. The most important spot within this region is five Indian miles from east to west and five again from north to south. There my presence is to be noticed for ever. Even during the deluge, I will raise the square spot, Kanchi, on the point of my lance. It will be without destruction for ever. That town is of my shape. It is matchless. The inhabitants of the place will gain their wishes." Having a great faith and regard in the above quoted speech, all people retire there to die.

Temples—There are numberless temples in the town. The most important of them are now only two, the one dedicated to Siva under the name of *Yekambara Nadar* or "Lord of the one ether," and the other dedicated to Vishnu under the name of Devaraja Perumal. The object of worship in the Siva temple is a *lingham*. The temple is finely adorned with two big *gopuras*. There is a *mandapam* of one thousand pillars with many engravings standing as monuments of the splendour of Dravidian architecture. The principal festival of the year takes place in *Punguni* and lasts for 15 days. Its origin is thus explained. It is said that Siva was conducting the united forces of the trinity creating, preserving and destroying. His consort Parvathi, one day went behind her husband and put her hands over his eyes. Immediately, the whole world was said to be enveloped in darkness. Then Siva cursed her, and deposed her from her position as wife. But he soon repented what he did. He was not able to restore her to her former position. He then asked her to sit for six months in the Kampanadi tank in Yekambara Nadar's temple and meditate on the deity, at the end of which time, he appeared before her and took her back. This is symbolised on the tenth day of the festival. Its annual income is derived from a *Shrotrium* village which yields about Rs. 1,000 and a yearly grant of Rs. 705 from Government in lieu of the old pagoda fees on land which have been resumed. There are jewels valued at about Rs. 20,000 and *Vahanams* worth Rs. 10,000. *Nattu Kotti chetties*, a wealthy class in India, have undertaken the onerous but charitable duty of re-building the temple and of conducting the festivals, with many admirable improvements.

Like the Siva temple, the Vishnu temple, too, has two lofty *gopuras*. There is a mandapam of 100 pillars in which are carved many fabulous figures. There is a big tank in the middle of which there is a *mandapam*. The vehicles on which the gods are placed when going in procession on festival occasions are, indeed, an evidence of the riches of the temple. It gets an annual grant of Rs. 12,000 from the government. It has 6 villages which

fetch an income of Rs. 20,000. The festivals are conducted on a grander scale than the Siva temples. People from all parts of the Presidency throng to the festivals.

Population.—The town is thickly populated. The general mass of the population consists of Hindus. The town is packed with Brahmans especially the Vaishnavas. There are a few Christians and Muhammadans. There yet remain an appreciable number of Jains who were once the only inhabitants of the town.

Education and Industries.—There are two high schools. Not unlike every other place, the one is supported by Christians and the other by natives. The one that is supported by natives was established by Pachiappa Moodaliar who was so munificient as to establish a Native College in Madras, and was so kind hearted and sympathetic as to feed all the pilgrims to Rameswaram. This native institution which goes under the name of Pachiappa's High School generally shows brilliant results and is maintained satisfactorily. Besides these Schools, there is a Sanskrit School attached to the Vishnu temple, where Sanskrit is taught.

Conjeeveram is one of those places where the silk industry is carried on. Conjeeveram silk cloths are sold everywhere. The town is trying to improve its industry, as it is everywhere done now. The one evidence which manifests this is the holding of annual Industrial Exhibitions which is a sure means of improving the industries.

Municipality.—This has opened some new markets. It has introduced the pipe system for the supply of water and is doing many appreciable deeds of merit for the public. There is an hospital, a part of which is under the kind patronage of Rajah Sir Sewali Ramaswami Moodi, KT., C. I. E.

C. SRINIVASAN.

Our Students' Column.

Answers to Questions 18 and 23.

(Vol II., Part III., Page 21, November, 1905.)

BY POPATLAL GOVINDLAL SHAH, AHMEDABAD :—

I am a native of Ahmedabad and the chief arts and industries of the city are the following :— cotton spining and weaving by modern as well as old machines. There are some handlooms but these cannot compete with the modern implements. Among the other arts of the old times may be mentioned the silks, silk saris, the *Kinkhabs*, and gold and silver threads. These arts are however not in a flourishing condition though there is every probability of their being so if they are taken care of by intelligent, able and rich persons.

By Hari Raghunath Bhagvat :—

(1) Paper—Manufactured by the Deccan Paper Mills, Poona. The Company is able to meet demand from the whole of India.

(2) Cloth—There are a great number of mills in Bombay and I need not enumerate them since they are published in the last issue of your magazine.

(3) Soap—Manufactured by Nene brothers, Kalyan, near Bombay.

(4) Castor Oil—Prepared by prof. T. K. Gajjar of Bombay.

(5) Slate pencils are manufactured by Mr. Govindrao Palit and Co. of Ahmedabad.

(6) Swadeshi medicines can be had of at Pauval near Bombay.

(7) Brass-pots—At Nasick and at Namjoshi Mills Co., Poona.

(1) Buttons are prepared by "The Western Button Manufacturing Co. Bombay.

(9) Matches are manufactured by (i) the Islam Manufactory at Ahmedabad and by (ii) Gokhale and Co., Vyara near Ahmedabad.

(10) A great quantity of salt is manufactured on the seacoast. The whole of Maharashtra use this salt..

By C. Srinivasan, Conjeeveram :—

The Industries of Conjeeveram—

(1) Silk-weaving ; valuable garments for males and females are woven. Fine Sashes of various kinds are made.

(2) Cloth-weaving ; coarse and even fine cotton cloths are made with silk borders.

(3) Lace—it is not made in the town. But cloths are woven with a mixture of silk and lace.

(4) Bronze and brass work is in progress.

Answer to Question, 27.

(Page 41, Part III., Vol. II. January, 1906).

By Bhabani Charan Mitra, Patna :—

(*a*) The most popular sacred legends in Behar are the Ramayana and the Mahabharata. Sriram Chandra in Ramayana and Srikrishna, Bheeshma, Dronacharyya and the first three Pandav brothers—Yudhishthira, Bheema and Arjuna—in Mahabharat are regarded as the most sacred heroes.

(*c*) The people become acquainted with the stories and instructions contained in the sacred literature through the channels of the *Ramleela*, *Rashlila* and *Katha*. The Rashleela of this province corresponds to the *jatra* of Bengal and the *Ramleela* is something like a dumb-show in which heavenly characters are introduced in a large arena. But *Katha* is the only medium through which these stories and instructions are popularised. A Brahmin sits on an elevated platform and reads aloud and explains the sacred texts to the assembled audience—generally the common people sitting on durries or mattresses.

Answer to Question, 28.

(Page 41, Part III., Vol. II. January, 1906).

By Bhabani Charan Mitra, Patna :—

The Sonepur Fair—This fair otherwise called Harihar Chattra owes its origin to the particular scene in the Mahabharat where Hara embraces Hari, then in the form of Mohini distributing *amrita* to the Gods and the Daityas ; so that its origin is of a religious nature. All classes of men

assemble at the fair and the onrush of the *Yatrees* becomes exceedingly great on the *Purnima* day when every pious Hindu pours the sacred water of the Ganges on the *moorti* of Hari-Har. Almost all classes of articles are sold. Shop-keepers hail even from the distant corners of the Punjab. The Cattle.show is simply wonderful. Fine breeds of horses, elephants, camels, buffaloes, cows, dogs, etc. are sold. Birds of different species are exhibited and sold. Recently an Industrial Exhibition has been opened in connection with the fair, where the products of Behar are exhibited and sold and prizes and medals are awarded to deserving exibitors. This year we noticed Soaps manufactured by the Tirhoot Soap Company of Muzaffarpore: glass-ware from Patna; boots and shoes from Patna and from Sasseram, manufactured by the Honest Friends & Co.; Tassar, Garad, Bafta &c., from Bhagalpur; loaf-sugar (from sugar-cane and beet-root) manufactured by the India Development Company; Swords, Swordsticks, Guns etc., from Bombay; pottery from Sasseram and Saran; chintz and other cloths for coatings from Behar; several automatic toys from Dumraon and Patna; a harmonium manufactured by Sarboo Lall and Sons; a machine for extracting sugar-cane juice, from Dinapur; carpets and durries and touch-stone toys from Buxar; handlooms, of Serampore and of the old-fashioned pattern from Bankipore and Durbhanga respectively; besides a list of other articles of minor importance. The popular amusements consist of circuses, bioscopes, gramophones theatres, etc. The amusements generally have not a wholesome influence upon the minds of the people except that they promote familiarity; but the Industrial Exhibition rouses a deep interest in the arts and industries of our country.

Answer to Question 34.

(Page 41, Part III., Vol. II., January, 1906.)

By Bhabani Charan Mitra, Patna :—

The only trace of the ancient village community system is to be found in the Panchayet system among the lower classes. It consists of a headman who is called *Sardar* assisted by another called Meth the others being commonly called *Bhais* or brothers. Its main function is to regulate society as existing among those who come within its jurisdiction and to impose various restrictions on the individual members. The decision arrived at by the sardar, as regards a particular point, is generally accepted by the *Bhais* or brothers A violation of any of the rules of the Panchayat, on the part of a member, leads to his exclusion from the society to which he belongs. No one will allow the condemned member to smoke with him, the water touched by him will not be drunk, no one will enter into matrimonial connections with his family. In this way he is put to great hardships till he is forced to submit to the Panchayat. He is then again taken into the society but not after he has paid a fine and given a good feast to the members of the Panchayat. The laws or rules of the Panchayat System are slowly becoming more and more rigid. A member may for a time manage well by seeking protection in the law courts but he is all the more persecuted for that and is ultimately made to submit to the Panchayat. These Panchayat systems have been preserved intact even after the interference of the British Government.

PART III.—(*English Portion*).

The District of Shahabad in Behar:

A Brief Survey.

The district of Shahabad forms the southern portion of the Patna Division. The head-quarters are at Arrah which is also the principal station.

Boundaries.—"It is bounded on the north by the districts of Ghazipur in the United Provinces and Saran; on the east by the districts of Gaya and Patna; on the south by the district of Lohardaga and on the west by the districts of Mirzapur, Benares and Ghazipur in the United Provinces. On the north and east the boundary is marked by the Ganges and some rivers which unite in the north-eastern corner of the district. Similarly the Karmanasa is the boundary with the United Provinces on the west, from its source to its junction with the Ganges near Chausa and the Soane is the boundary with Lohardaga on the south." (Hunter).

Water-System.—The Soane really bounds she Shahabad district on the south and east separating it from the districts of Lohardaga, Gaya and Patna. It passes Koilwar where the East Indian Railway crosses it on a fine lattice girder bridge and finally falls into the Ganges opposite Dariagunge. The bridge was first begun in 1855 for a single line of rails and was completed in 1862. The river is the drainage channel of the district between the Arrah Canal and the Behea distributary, the Arrah Canal itself being intended for irrigation as well as for navigation. The Arrah Canal is sixty miles in length from Dehri to the point where it enters the Gangi—a long lake at Arrah. Its two branches are the Behea Canal and the Dumraon Canal. Besides these, there are the Buxar and the Chausa Canals.

Administration.—The district is divided into four sub-divisions and eleven thanas or police circles: (1) Arrah, with the three police circles of Arrah, Bilauti and Piru; (2) Buxar Sub-Division, with police circles at Buxar and Dumraon; (3) Sasseram Sub-division, with police circles at Sasseram, Dehri, Kharghar and Dhangain; and (4) Bahabu Sub-division, with police circles at Bahabua and Mohania.

The Magistrate, who is also the Collector of the district, is the supreme head of the district. He holds his Court at Arrah and occasionally makes tours through the district. The Judge's Court is located at Arrah. The officer in charge of a Sub-division is known as the Sub-divisional officer. He is generally a Deputy Magistrate and Collector, if an Indian or a Joint Magistrate,

if a European. There are Munsiff's Courts at the Sub-divisions. Appeals against the decision of the Sub-Divisional Courts are made to the District Courts at Arrah. There are treasuries at Arrah and at each of the Sub-divisions.

Towns and Villages in Shahabad.

Arrah—It is the principal civil station of the district and enjoys the privilege of having the District-Boards Office, the Executive Engineer's Office, the Census Office etc. Although a small place its importance lies in this that its inhabitants enjoy the benefits of having a "water-supply system" designed and carried out by Mr. F. H. Skrine, a former Magistrate of the District, with the aid of the then District Engineer. The whole town is supplied with purified water from the Soane by means of underground pipes. This supply of pure water has caused cholera almost to die out of the town, once the very hot-bed of that fell disease; but the water-tax proves very burdensome to the poorer classes. Arrah has got a Municipality of its own of which the District Magistrate is the Chairman. It has a charitable Dispensary chiefly resorted to by the poor. There are several large tanks, the most famous of them being those known after Bhawani Singh and Mr. Deane, a civil officer of the town in the early part of the nineteeth century, whose grave is still to be seen in Moula-bagh, a place nearly a mile to the west of Arrah.

Kumar Singh, the leader of the Mutiny in Shahabad, resided here and the quarter in which he lived is still known as "Babu-Bazar" he only being called a 'Babu' then, to the exclusion of other persons. His house has been kept in good order up till now.

The Hindus of the place burn their dead bodies on the bank of the Gangi lake. But the rich men generally take their dead bodies to the Ganges, a distance of 5 miles, and especially in the rainy season when the Gangi gets very much overflooded with water and cremation is rendered dangerous. Very near to the Gangi is situated the Arrah Distillery which supplies country wines to the principal grog-shops.

There are two private schools, the K. J. Academy and the Arrah Town School and one Government School, the Zillah School, teaching up to the Entrance standard, besides a host of Vernacular, Upper Primary and Lower Primary schools. Recently a "Moslem Institute" has been started for the culture and improvement of the Mahomedan inhabitants of the town. There is a branch establishment of the "Temperance Association of London." There are several Hindu and Jain temples. There is a very large garden called the "Maharaja's Garden" belonging to the Dumraon Raj. Close to the garden is the Billiard Room of the European residents of the town. There is a

Protestant Church near the Collectorate Office, behind which is the "Graveyard' containing the tombs of the Europeans. It is at Arrah that most of the surviving members of the family of Tipu Sultan of Mysore live, on small pensions granted by the British Government.

The only place of historical interest is the 'Arrah House' where a handful of Europeans defended themselves against over-whelming odds of mutineers. There is a mound near the Collectorate Office erected over the dead bodies of European soldiers, who were killed in action against the mutineers. The 'Arrah Circuit House' where occasionally a Government Inspecting Officer puts up, is also associated with the Mutiny.

The Bengalee residents have a dramatic association, called "The Coronation Dramatic Club" founded at the time of King Edward VII.'s Coronation. The Jainas have their "Jain Natak Mandali."

The population of the town, according to the recent Census, is estimated at about 50,000 souls; but large numbers are every year carried away by that terrible epidemic—the plague.

Sasseram—The head-quarters of the Sub-Division of the same name, on the Grand Trunk Road, is principally noted as containing the tombs of the Afghan Sher Shah, who defeated Humayun and became Emperor of Hindustan. The name is derived from a monster who had one thousand different toys in his hands. It is situated about 60 miles south of Arrah and commands a fine view of the northern escarpment of the Kaimur Hills, two miles distant to the south. The tomb of Sher Shah is situated to the west of the town in a large tank. "The tomb itself consists of an octagonal hall surrounded by an arcade which forms a gallery. The roof is supported by four Gothic arches; the ornaments are in the very worst taste. An endowment was left for the support of the tombs but the Mughal Emperors resumed the lands and the place has long been neglected. About half-a-mile to the north-west of Sher Shah's tomb is situated the unfinished tomb of his nephew Salim, where also is an artificial tank." Although chiefly a Mahomedan town, the number of Mahomedans is very small. Boots and shoes of good quality, blankets, carpet-galichas and Bujnee a piece of cloth with ornamental needle-works on it, are largely manufactured here. The pottery and cutlery of Sasseram are also famous. The famous fort of Rohtasgarh is situated at a small distance from the town. It is supposed to have been built by Rohitaswa, the son of Raja Harischandra, from whom it takes its name. The present buildings are known to have been erected by Raja Man Singh. "The remains of the fortress occupy a part of the Kaimur tableland. The fortress is 5 miles from north to south and four miles from east to west." The title of "Nazir-ul-hukum" was conferred upon the town in memory of the loyal services rendered by the inhabitants

during the Sepoy Mutiny. The population is estimated at about five lacs and a half. The town has a Charitable Dispensary and a Municipality.

Buxar—The head-quarters of the Sub-Division of the same name, is situated on the south of the Ganges. It is a Municipal town and has a Charitable Dispensary. It is an important changing station for engines on the East Indian Railway. Buxar is a sacred place of the Hindus and is much resorted to by pilgrims, especially during the Ramnavami. The name is, according to some, derived from Bakasura, a demon, who lived here in ancient times and who was killed by Bheema—the second Pandava. There are also other stories and traditions about the origin of the name of Buxar. The temple of Jugeshwarnath is famous and is visited by pilgrims during festivals. The temple abounds in monkeys who are fed by the pilgrims. The Ramrekha Ghat is used by the Hindus for bathing purposes. The place is associated with Ram as the scene of his early devotion to the Rishi Viswamitra. The hermitage of this Rishi is still pointed out at a place called 'Charitravan' which is at a little distance from the town. The giantess Taraka was killed by Rama near this place and the footmarks of Rama and Viswamitra are, to this day, pointed out to the pilgrims. During the sun-eclipse of 1902, the place was visited by renowned astronomers from India and England. The Central Jail of Buxar is important where carpets, durries etc., are manufactured.

Dehri—It is situated on the west bank of the Soane at the 338th mile of the Grand Trunk Road. It forms the site of the headworks of the Soane canals and of workshops designed to construct and maintain works in stone, wood, iron etc. which are scattered over the canal-system. "In 1869 a tramway was constructed from Dehri to the Dhohdund lime-quarries. The workshop of Dehri embraces a foundry, a sawmill, blacksmith's shops, carpenter's shops, filing shops and a boatyard. To the workshop was also attached a cement factory. The Dehri Training School was opened in 1872. European and Eurasian lads from 14 to 17 are admitted into it." "In 1871 a convict camp was established as an experiment on a large scale for the out-door employment of prisoners on remunerative works. The prisoners were mainly employed on canal works connected with the Irrigation Department till 1875 when they were removed to Buxar." Dehri is connected with Arrah by means of the canal and passengers travel from one place to the other on a steam-boat. The Dehri Bridge deserves special mention in this place. It is the longest bridge in India and the second longest in the British Empire.

Bhabua—The head-quarters of the Sub-Division of the same name, is situated about 8 miles from the Grand Trunk Road. It is a municipal town. Patana, in Bhábua, was, in ancient times the capital city of a Hindu Raja of the Sivira tribe. "The chief ruin is a mass of rude stones, broken bricks etc. 780 feet long from east to west and 1080 feet from north to south."

Chainpur—It is a large village, situated about 6 miles west of Bhabua and commands a fine view of the hills and plains. It was formerly the residence of a Hindu Raja, but the Pathans occupied it and thenceforth it became the favourite seat of Sher Shah's family. There are many old tombs and monuments here. The name of the village is derived from Chandu, the brother of a "Cheru" Raja supposed to have lived there. About five miles to the east of Chainpur is a temple known as Mandeswari after this Raja. Chainpur contains a fort. "It is surrounded by a ditch and defended by a stone rampart flanked with bastions. There is a large gate in the northern curtain and a small one in the southern." It is the seat of big Zamindars, chiefly Mahomedans.

BHABANI CHARAN MITRA, BANKIPUR.

A Madras Shrine : Tirukaleikunram.

Introductory.

This is one of the most sacred places, resorted to, at all seasons of the year, by pilgrims of various sects of Hindus from the Himalayas to Cape Comorin. It is situated in the Dravida Desa or more accurately speaking, the ancient Chola kingdom and is forty-five miles to the south-east of the modern city of Madras.

The place has been known as a sacred shrine from very ancient times and derives its name from *Tiru=sacred, Kaluku=kites and Kunram=hill* which come to mean *"the hill of the sacred kites."* It is also known by various other names such as *Vedagiri, Pakshitirtham, Gangachellam,* etc.

Pauranic Reference.

The information which can be gathered from the *Stalapurana* is that this sacred shrine appears to have been patronized and endowed by both *Chola* and *Pandian* princes who visited the place and benefited by the peculiar properties of its soil and the water of its tanks for the cure of leprosy and other diseases Some of the names of the benefactors given are the Emperors *Vellvagie* and *Suria Guru* and Kings *Chola* and *Guru Pandian.*

Temples.

The place is replete with many temples. But it is famous for one large temple dedicated to Siva under the name of '*Vedagreeswarar*'—"Lord of the mountain of Vedas." And there is also a small temple presided over by the same God, on the summit of a hillock some 500 feet high which is situated at a bowshot distance from the large temple.

(A)

The enclosure of the huge temple at the foot is nearly in the form of a square. There stand four large noble turrets—*Gopurams* of antique architecture, —one on each side of the enclosure, with large doorways. Each *Gopuram* has five storeys, its height being about 100 feet, and each storey is as nearly as possible a square at the base. The summit of it affords a fine bird's eyeview of the whole temple and of the sacred place. Within the temple there are some *mandapams, viz., Alankara-Mandapam, the Sixteen-Pillared Mandapam, the Vasantha-Mandapam*, etc., with beautifully carved pillars. In the *Alankara Mandapam* the deity, *Uthsevar* is decorated and ornamented and offered *Tiparathanai* before *prathakshana*. And in the *Sixteen-Pillared Mandapam* the deity stays after the *pratakshana* when the dancing girls connected with the temple dance and sing for the amusement of the God. *The Vasantha-Mandapam* is used for the same purpose, except during the *Vasantha-Uthsevam* which comes in the Tamil month of *Pungani* (April) and lasts for about 15 days. There are also many rooms there, which are used for various purposes. Some of them are called '*Vahana-Mandapams*' where vehicles belonging to the temple are kept under lock and key. Another set of rooms is used as '*Matapali*.' Others are for keeping things of minor importance. The treasury of the temple is kept in one of these rooms. There is a beautiful garden of flowers within the temple in the north-west corner. It abounds with all sorts of flowers such as jessamine, rose, etc. Flowers obtained here are used for the daily worship of the deity. The people here (Tirukaleikunram) call it '*Nandavanam*.' Near this '*Nandavanam*' there are seen avenues of excellent cocoanut trees. Their lovely and symmetrical stems, the delightful regularity with which the branches spread out, the exquisite shape of the flowers and large fruits hanging in clusters make a picturesque show.

(B)

The other temple, small in itself, stands proudly on a sacred hillock covered with overgrown evergreen trees and plants of medicinal virtue and presents a scenery giving rise to solemn and religious feelings in the mind. Going up this hillock, there is a *mandapam* in front of the large temple, by which lies a flight of fire cut-stone steps. The fineness of the stones, the zigzag course of the steps and the foliage along them make a pilgrim go up the hillock without feeling any weariness at all. But it is difficult to descend *by this path*. Therefore the ancients were wise enough to provide the pilgrims with two paths, *viz.*, a *way-up* and a *way-down*. After reaching the temple the attention of the pilgrims is drawn to a huge rock near it, where takes place the punctual invocation of two white *vultures* or *kites* (who are said to be the incarnations of *two rishis*), between 11 A. M. and 1 P. M. every day by a *Pandaram*

specially appointed by the temple authorities to offer a dole of cooked sweet rice in a silver bowl in the presence of several pilgrims assembled for the purpose.

The Temple Office.

The whole management of the temples is left in the hands of elderly people called '*Dharmakartas*' who are directly responsible for the welfare of the temples to the '*Devastham Committee*' presided over by Mr. T. M. Sreenivasachariar, B. A., Chingleput. The staff of the '*Dharmakartas*' consists of a manager and some clerks.

Its annual income amounts to about Rs. 10,000 which is derived from a *Shrotrium* village and from other sources. The jewels of the temples are valued at about Rs. 50,000 and vahanams at about Rs. 5000.

Tanks.

It is said in the *Stalapurana* that this place was famous for forty-eight '*Theerthams.*' But they are not to be found now. There are only some two or three *large* tanks, one of which is within the temple at the foot of the hillock. And there is another tank outside the temple thrice as big as the one inside. This sacred tank called *Sunkoo Theerthum*—conchshell-producing tank or holy water is much revered for the periodical recurrence of an incident connected with the production of a large conchshell half-a-foot in diameter once in twelve years.* There is a continuous roaring noise for three days prior to its appearance on the surface of the water. It is thereafter carried to the large temple with a religious veneration accompanied by musical and other attendants. These bright conchshells invariably possessing the righthand curl (*Valapuri*), and collected for years extending over centuries are preserved in the temple.

C. S. ANNAMALAI,
Native High School, Chingleput.

Our Students' Column.

Answer to Question 41.

(Page 43, Part III. Vol. II. January, 1906)

By Krlpashankar Prabhashankar Acharya, Kathiawar :—

(*a*) Junagadh is one of the first class states of Kathiawar. The name is the Gujarati form of the old name जीर्णदुर्ग which literary means an old castle.

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* In the March (1905) issue of the Magazine, page 40, Part III, the writer of the article, "The Town I live in," states that this periodical appearance of the conchshell takes place *once a year.* This is wrong. The period is *twelve* years and *not one* year.

C. S. A.

It lies to the southwest of the peninsula of Kathiáwár. This ancient and most picturesque city is situated at the foot of the sacred mount Girnár (of which the highest peak Gorakhnáth is 3666 ft. above the sea level). Besides this, the Dátár hill and the range that runs through the Gir district lie near this city. Here also can be descried a remnant of the old palace of the Chudásamás, the ancient Hindu ruler of Junagadh.

(*b*) The population is composed of Hindus, Mussalmans and Jains. They are divided into four classes according to the mode of their living. First comes the upper class. Their cooking vessels and eating utensils etc are made of copper, brass and silver. Their food is wheat, rice, ghi, milk, sugar and fruit. They own the houses in which they live. They keep carriages, horses and cattle and some of them possess land and gardens. The second class have their cooking vessels and utensils of brass and copper only. Their food is the same, and their houses though not so large, are generally their own property. They keep occasionally a horse, a cow or a buffalo and some of them may own a small patch of garden-land. The third class have copper and earthen cooking and eating vessels. Their food is Bajari and Jowar bread and vegetables. They live in hired houses and own neither land nor gardens. The fourth class live in huts or under trees. Their food is Jowar and many of them combine begging with labour.

(*c*) This city is connected with other big towns by railway and good roads connect it with the different villages around. The post and telegraph offices facilitate communication with different villages.

(*d*) The chief source of water supply is wells. The Bhaveswar tank and Chámundri tank are reserved for drinking purposes, and some kundas or small tanks—Brahma-kund, Pátal kund and Sitla kunda are used for bathing purposes.

(*e*) The principal products of the district are cotton grain and timber and an important industry is the manufacture of gold and silver threads. Cotton cloth, though on a very small scale is also manufactured by means of hand looms. The Bohras of this place manufacture a coarse kind of small Dhoti called सावलीया which can also be used as a towel.

6. The sentiment of Swadeshism has recently roused the sleeping citizens of this city and they have made some attampts to use Swadeshi articles. Country made cloths and other articles of every day use are not available in the city at present, but a decent sum is collected from among the leading citizens for the purpose of opening a Swadeshi shop.

PART III.—(*English Portion.*)

A Madras District: South Arcot.

[*Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.*]

The district of South Arcot is bounded on the north by the Districts of North Arcot and Chingleput, on the east by the Bay of Bengal, on the south by the Coleroon and Vellar rivers and by the district of Trichinopoly, and on the west by the district of Salem.

It lies between 78°42′ and 80°02′ E. Longitude. and 12°2′ 30″ and 11°10′45″ N. Latitude, and contains an area of 4873 square miles.

The only remarkable mountain in this district is Trinomalai which rises to the height of 2668 feet. There are no navigable rivers for boats even of five tons burden but there are three rivers, the Coleroon, the Vellar, and the Paravanar which are navigable for boats of four tons burden. But these again are navigable only for a very short distance. The principal rivers are the Coleroon, the Gadilane, the Pennar and the Gingee. Fisheries are not very remarkable in rivers or tanks but on the sea-coast there are some thirty fishing villages. The chief crops are Rice and Ragi. The green crops are Koun (Horse gram), Kedalai (Bengal gram), Ellu (gingelly seeds), Amanak (castor oil seeds), Kothamalli (coriander) and Kadugu (mustard seeds). Cotton is also grown and sugarcane, indigo, tobacco, betel, onions, chillies, turmeric, and pumpkins, sweet potatoes, apioca, plaintains and brinjals are also grown. The different races inhabiting this district are the Europeans, the Eurasians and the natives. The only half aboriginal tribes are the Malayalis who inhabit the Javadi and Kalryan hills. There are many caste divisions here. They are the Brahmins who form nearly 2 per cent. of the population, the Jains who are nearly 4000 in number, Chetties (trader) who form 2 per cent of the population, Vellar nearly 15 per cent. of the population, Idayar or shepherds 5 per cent. of the population, Kammalar (Artizans) nearly 2 per cent. of the population, Kanakkar (Accountant) 0·7 per cent. of the population, Kaikkalar (weavers) nearly 3 per cent. of the population, vanniar (Vallies) 32 per cent. of the population, Kossavar (potters) 5 per cent. of the population; Sathani (mixed classes) 3·5 per cent. of the population; Shânar (toddy-drawers, 0·6 per cent. of the population, Auxbattar (Barbers) more than one per cent., Vannar (Washermen) more than one per cent. of the population and Parayahs (outcastes) more than 27 per cent. of the population. These are the several divisions of the Hindus (worshippers of Hindu Gods). There are also some Muhammadans and Christians who are respectively 2·8 and 1·7 per cent. of the population. The first Romish Mission in South Arcot was established in 1640 and the Danish Mission in 1716. Christian converts are made for the most part from among the rural population. Respectable and well-to-do shop-keepers and rich people require two cloths, one about six yards long to be tied round the

waist and the other three yards long to wear on the shoulders. An ordinary peasant lives in a mud hut. His food consists of dry grain such as kambu etc. His clothing consists of one cloth, and a turban. The cloth he ties round his waist or puts over his shoulders in which case the only clothing for his loins is a "langûtie" or "komanam." The land rent is about one-fourth of the produce. The present rates range from Rs. 8-13-0 to Rs. 1-1-3 per acre of wet land and from Rs. 5-4-0 to Rs. 0-12-0 per acre of dry land. This system like that prevailing all over this Presidency is the Ryotwari System. The domestic animals are bullocks and buffaloes, sheep and horses. Fowls, turkeys, pigs, geese and ducks are also reared. The implements for agriculture and the stock required by husbandmen are a pair of bullocks or buffaloes, 2 sickles; a bill-hook, a rake, a long smooth plank and, when water has to be lifted for irrigation purposes, a picotta and buckets. The whole amount of capital that this man would require is fifty rupees in the least. The daily wages of all unskilled labourers, such as coolies etc., are, for adults 3 or 4 annas, for females 2½ or 3 annas and for boys 1¾ or 2 annas. Skilled labourers or artizans, such as carpenters and maistries are paid 6 or 8 annas per diem There are three canals in this district, namely the Khan Sahib's Canal connecting the Coleroon and the Vadanar with the Vellar, the Coast Canal from the Vellar to the Paravanar and the Iron Company's Canal at Porto Novo which had now silted up and consequently out of use because of the collapse of the Iron Company which dug it. There are no mines here but iron ores are found in the Kallakurichi, Tiruvanuamali (Tirunomali) and Tirukoilur taluqs. There are some quarries of sand stone at Oriddachalam and a blue lime stone filled with shells is found in the Sindinanam taluq. Laterite is also quarried near Cuddalore on the Capri hills for making roads.

S. K. Chary,
Cuddalore.

Village Life in Kathiawar.

In former numbers I tried to give an idea of the chief towns of Kathiawar. I now propose to give the readers an idea of village life as it obtains in Kathiawar. It is the villages that supply the towns and cities with grain, grass, etc.; and it is here and nowhere else that we find typical examples of such Indian virtues as hospitality, generosity, piety, etc. Whatever be the case elsewhere, here in Kathiawar the villagers are far more pious and hospitable than the town people. It is again in these pretty villages that we meet the types and specimens of the past Hindu Society.

The general appearance of a village is by no means attractive to a modern fashionable gentleman, nay it may even seem disgusting to him. Immediately

on entering the main entrance which they call a *jhanpa* (झांपा) and which is made of thorn bushes tied in a wooden square frame, he will find narrow, crooked and unclean streets strewn with pieces of grass and other heaps of refuse. In the heart of the village is a small temple, which is called the *chora* and which is dedicated to Shree Ramchandra, his consort Sita and brother Lakshman. The monkey-devotee Hanuman is not missing and we often find a small part of the temple assigned to him and also to the God Shiva. It is not necessary that there should be other temples, though some times we find temples dedicated to Kalika, Bhairava, or other deities.

There are some half-a-dozen shops of the Banias in a moderate-sized village, but in a small village there are only two or three. Here the villagers get all the necessaries of life such as salt, oil, ghee, chilly, medical herbs, etc. for which they generally pay in kind though cash payment is not refused.

The dwelling-houses are humble one-storeyed buildings without any artistic pretensions. Pieces of stone are cemented with mud and earth and the walls and floor are plastered with cow-dung and red earth for wall-plaster, white chalk being often added to the two. But the rooms are airy and spacious. This is the case with the Banias and Brahmins and some well-to-do farmers but the general mass live in small huts called *kubas* (कुबा) which are thatched with grass. But every family has a vast open space before his house. This is called the *phaliyu* (फळीयु) or open court and used as a sty for the domestic animals, cows, buffaloes, oxen etc. The main population consists of farmers, and the village is ranked in the first or second or third grade according to the number of the farmer families it contains. Each farmer has a piece of land belonging to him, which he cultivates and for every crop gives the recognised land revenue called the *bighoti* (बिघोटी) from the *bighas* (बिघा) or acres the farmer possesses. He has a plough, a cart and a pair of oxen ; but some wealthy farmers have some half-a-dozen or more sets of these. And then a village carpenter and a blacksmith are indispenable. There may be one or more families of each class in a village according to the number of farms. They get no money for their work but at each harvest they get a certain portion of the produce. The same is the case with the village barber. Then come the village police who also get the same pay. The village temple or the *chaura* (चौरा) gets also a certain due. Then we find one or two Brahmin families and as many Bania houses. There are also the *grassias* or the land-owners who get a fixed portion from the harvest. Thus we see that the farmers form the majority. But this class also comprises in it the coolies some of whom cultivate farms and others live on labour. The farmer after deducting all the dues from his harvest can enjoy only ¾ or even less. It is not necessary that there should be a tailor and a shoe-maker in every village and they are to be found in first class villages only.

Let us now trace the course of village life from morn to evening on an ordinary day. First of all, in the morning we find the cattle leaving their night sheds and going out to meet the common herd outside the village in search of fodder. Then at about 6 A.M., we find the farmers marching out with their ploughs and pair of oxen for the corn-fields either to cultivate or reap the harvest as the season may demand. Then from 8 to 10 A. M., we see village women going out to the tank or well to fetch water. They have earthen pots on their head and are seen in companies of threes and fours merrily talking on domestic and such like topics. Here in passing we must say that these females generally get up at 4 or 5 A.M. when they work at the *ghanti* (घट्टी) or the grinding mill and some churn the curd to get whey and butter. Having done these things they sweep the house and cleanse the domestic utensils and then go out to fetch water. Generally speaking the morning hours are busy and none is idle. The Banias carry on their retail trade also in the morning till 10 A. M., after which all is at rest. The dinner hours are 11 or 12 noon and 9 or 10 P. M., in the night. The middle of the day is spent in idle gossips or sleep. But the females work at the spinning machines or the *bentias* (वैंटिया) and spin cotton threads for the coarse cloth used by the villagers and called by them the *pankoru* (पानकोरु). This cloth is coarse and tough and one set of clothes serves for 2 years. This will show that the females are more active than the males. But the farmers on field are up and doing the whole day from 7 A. M. to 6 P. M. The Banias and Brahmins are idle at noon and they have little active work during the whole day.

We have said above that there are two meals only. This applies to the Banias, the Brahmins and some grassias. But the farmers, the children and the coolies take 4 or at least 3 meals a day. In the morning they take whey and *juari* loaf. Then at about 12 noon they take the same with some vegetables and chilly preparations; and lastly at 7 P. M., they take the boiled *juari* called the *khinchro* (खिचड़ो) with whey and loaf. They do not use much ghee or oil but they are very fond of molasses or *gor* (गोर). But the Brahmins and others who do not take the morning breakfast use *Bajari* instead of *juari* for the midday meal and at night they take *khinchri* (खिचड़ी) or the preparation of rice and pulse. They use both oil and ghee, also milk and curd.

Before we proceed to the evening scenes we ought to speak of the youngsters and their merry sports. Now-a-days every good village is being provided with one vernacular school teaching "the three Rs." to the farmer lads. The school hours are from 7 to 11 A. M., and from 1 or 2 to 5 or 6 P. M. There is little provision for outdoor games and gymnastic exercises in schools. But the merry lads are not backward in this respect. It may seem that they have taken a vow not to read at home. They are students so long as they are in the

school house and there too in the presence of their master who appears to make a free use of the rod. Immediately on leaving the school they take to the sports and play with balls and sticks (गेंड़िदण्डा) or with the *koras* (कोड़ा). Among their favourite sports we way mention the *hurtali* (हुड़तली) or party wrestling, *navakukrinageria* (नवकुकरीनागेरिया) or throwing balls at a pillar of small pieces of stone to cut it down, and top spinning. In these small villages kite flying is little known. But the manly sports and open air games make the boys healthy and stout and that a healthy person has a healthy or active brain is often proved here.

At about 5 P. M, we witness what may be called the return march of the cattle and the farmers. First of all we see the females going out for water and returning with their waterpots full and placed on their head one on the other.

At about 5-30 P. M., we see the young boys leaving their schools and returning home, some to report of their day's success and others to complain of the harshness of their teachers. Immediately on reaching home they throw their satchel in a corner and in a moment are seen playing and wrestling with their companions in the streets or outside the village.

After the students come the domestic animals, cows, baffaloes etc., making a loud noise and hastening to their sties to meet their eager young ones. And last of all we see the farmers wearied and exhausted returning at a slow space with their ploughs and fatigued oxen. On entering the first door of their house they order for the supper and themselves unyoke the oxen, chain them to the nails and place fodder before them. After washing their hands, feet and faces they sup heartily and heavily and go to bed only to get up next morning at 6 A. M.

H. H. MANIAR.

Our Student's Column.

Answer to Question 28.

(Page 41, Part III., Vol. II., January, 1906).

By Haripada Ghoshal, Tamluk, Bengal :—

On the last day of the month of Paus the *Baruni* (वारुणी) Festival takes place at Tamluk. Various classes of people muster strong on the occasion. The roads of the small town are thronged by people of both sexes and of all ages. They come from distant parts of the district to bathe in the *Kapalmochana* (कपालमोचना). This was the name of a tank by the side of the Rupnarayan river whose very site is now forgotten but whose existence is still believed in. Popular traditions point out that the mighty river has gradually swallowed the tank. People now-a-days bathe in the river outside the temple of *Barga Bhima* (वर्गभीमा) and then enter the temple to offer prayers with handfuls of flowers to the goddess. The tiny town wears a beautiful aspect on this day of festivity. The shops and firms are neat and clean. Earthen dolls and earthen pots made by village potters are exhibited in the stalls. They bring them in their baskets to exhibit their skill and dexterity to the people assembled in the *mela* (मेला) and profit thereby. Little stone pots are imported from the North-West Provinces by some dealers and attract the wistful glances of the fair sex anxious to buy. Blacksmiths come to the place with their tools and implements. Spades, sickles and long sharp knives

dazzle the eye of the spectator. Coarse mats and fine muslins of all kinds are kept for sale by some dealers. There are other shops full of bran-new articles which attract the rural minds but it is a matter of regret that few of them contain Swadeshi things.

The nature of the *Baruni* Festival is secular as well as religious. There are some who come to it simply to spend a merry day in the company of various people. Others, again, come to bathe in the river to wash away all their sins by offering oblations to the goddess Ganga They also buy domestic utensils at a low price. Little boys and girls with rosy cheeks and smiling countenances are busy all day long with their playmates in buying toys, marbles and whistles.

People talk on various topics of interest. They mix with one another and take information of places which are distant from their house and home. Should they, in the course of their tour through the town, meet the neighbours of their distant relations, they ask them how their daughters or sisters or friends are faring. Such is the picture of the *Baruni* festival at Tamluk. There are similar festivals throughout the year.

Answers to Questions 41, 47, 48, 49.

(Page 43, Part III., Vol. II., January, 1906).

By Keshab Lall Chakravarti, Bengal:—

Our village in the Bankura District, 99 miles northwest of Calcutta, is situated just on the south bank of the Damodor. Here the river flows in three branches, but just after passing the village it forms a large bed for itself and then flows on.

A portion of the village is solely reserved for the Brahmin families, and there are several paras (*i.e.*, quarters) such as the *Kamarpara* (*i.e.*, the the black-smiths' quarter), the *Vaidyapara* (*i. e.*, the *para* occupied by the Ayurvedic Physicians) and so on. The masses are illiterate and live chiefly on agriculture. The educated few live away from the village and they are the only wealthy men of our village. The lower classes are very much neglected by the superior classes and they generally live from hand to mouth by day labour. There is only one weaver family in our village and the neighbouring villages 5 miles around, but in a small town, Sonamukhi, 6 miles off, there are many weavers and about 40 looms are being worked with much success.

Disputes between the villagers or between the members of a family are often decided by an assembly of gentlemen (*Panch Jana Bhadraloke* or 5 gentlemen, as it is called) sitting daily in the Zemindar's house.

Swadeshi articles are now used by the educated classes and the lower classes of people never use Manchester cloths.

Two large ponds are reserved for bathing and drinking purposes. There are numerous small tanks the water of which in some parts of the year is used for washing and other purposes, but when in summer they wholly dry up and when in some rainless years even the large ponds dry up, water for both washing and drinking purposes is brought from the Damodar which is some 150 yards from the village.

During autumn and the beginning of winter the inhabitants greatly suffer from malaria. There was no malaria before, but since 1903 it is gradually spreading in this part of the district.

The widows of our village are to take rice once in a day and are not allowed to eat fish at all. This is strictly observed by the Brahmin widows, but those of the lower classes are not so strict. Even re-marriages of widows are prevalent among the lower classes.

A labourer has to work from morning till 3 o'clock in the afternoon. A male labourer earns 2 annas daily, while a female earns 1½ as., boys and girls earning the same amount as the females.

The principal dress is a Dhuti and a Chaddar and sometimes a shirt. The length of the cloth is generally 5 yards. Turbans are not used generally, but the farmers use turbans when they are out in the fields. In our district, Kulinism is prevalent. If a man of low caste touches a man of higher caste, the latter has to purify himself by bathing. Some of the orthodox higher class Brahmins, specially their women, do not bathe in the ghat (place of bath) at the same time with the lower class people. Kulinism is very strictly observed during a *Bhoj* (a feast).

Answers to Questions 18 and 23.

(*Page 21, Part III., Vol. II.*)

By Popatlal Govindlal Shah, Ahmedabad :—

I am a native of Ahmedabad and the arts and industries *of the city* are the following :—Cotton-spinning and weaving by modern as well as old machines. There are some handlooms but this art of weaving cannot compete with the modern implements. Among the other arts of the old times may be mentioned, the silks, silk saries, *kinkhabs*, gold and silver threads. These arts are however not in a flourishing condition though there is every probability of their being so if taken care of by intelligent, able and rich persons.

The principal manufactures of our province are cotton goods, yarn and cloth. There are about 100 mills in Bombay and about 30 in Ahmedabad all producing coarse cloth for consumption by the agricultural classes, who like coarse and strong goods. As long as this demand is not fulfilled, there are few chances of the mills producing finer cloth for the higher classes. The mills of Bombay are working better in this line but almost without exception are paying less to the shareholders than those of Ahmedabad. The mill industry needs much development before it can supply all the goods wanted by the Bombay Presidency alone. I do not know where Swadeshi pencils are manufactured, but I was shown Swadeshi pencils by a dealer. Slate pencils are manufactured by Mr. Amin in Nariad, a station on the B. B. and C. I. Railway. Matches are manufactured by the Gujrat Islam Manufacturing Company in Ahmedabad, also by a company of Ahmedabad merchants in Bilaspur in the Central Provinces and in Songhad in the Baroda State. I remember to have seen a common office clock manufactured by an artisan in Poona at the Congress Exhibition of December 1904. Salt is manufactured near the island of Bombay and also in Khadaghoda in very large quantities. Khadaghoda is opposite Ahmedabad and supplies salt to all Gujarat.

By H. H. Maniar, Kathiawar :—

In my native town Morvi which may serve as an example for all the towns and villages of Kathiawar, the first and foremost industry is the making of country tiles. Masonry is the second in importance together with carpentry and smithy. The native smiths make iron nails, locks, screws, penknifes, nut-crackers, scissors, tongs, &c. Machines they do not make. Among other manufactures we have brass and copper pots and plates, gold and silver ornaments, and ivory bracelets. In neighbouring villages the low-caste people take to handloom and make *pankoras* (a coarse cotton cloth, 2 to 2½ feet broad and 40 to 60 feet long) for shirting, &c. and this is the only cloth used by the labourers, farmers etc.

The metal works of Kathiawar are capable of export and Shihore near Bhawanagar already exports brass and copper vessels to Bombay. *Pancora* when prepared with due care from fine cotton threads, and well washed by a washerman closely resembles the Manchester Duks. If sufficient orders are given this article is also capable of export but the supply is limited. The earthen-ware may be exported if required, but not being stiff enough they are likely to be damaged through a long journey.

The tiles and earthen ware are prepared by the potters while the Dhedas or the low caste men manufacture the Pancora and the Kansaries make the metal utensils. It would be better to have agents for all, for the producers themselves are retailers where the agents cannot export them wholesale.

By Narendra Krishna Banerjee, Bengal :—

I live at a village in the Raniganj Subdivision of the Burdwan district. The chief industry of our part of the district is coal-mining. In my native village there are five Coal Companies. Of these three are composed of some Bengali and Marwari gentlemen. The other two are European Companies. I have heard from a manager of one of these companies that the coal of our village is best suited for tar-manufacture, as no hard coke can be prepared therefrom.

By Sukhabindu Sen Gupta, Bengal :—

Bhorakar is a small village in the Dacca District of East Bengal. Among the industries of the village the following are worthy of mention :—

(1) Articles of conchshell, consisting mainly of *sankhas* and *churies* (bracelets). Conch-shell toys are manufactured by a *malakar* of the village. He can also prepare very nice buttons and rings out of the same material.

(2) Mother-of-pearl buttons and sleeves are prepared by two Hindu youths of the village. The sleeves are very fine and can very well take the place of the foreign manufacture.

(3) Handmade *dhuties* etc. There are some families of *yogis* and *jolas* (weavers) in the village. They formerly use to weave *Gamochhas* (towels) only. But since the advent of the Swadeshi Movement they have begun to weave *dhuties*, *saries* and other checked cloths for shirting. Their attempts in this direction have met with success and the gentlemen of the village use their manufactures. All of them have *charkas* or spindles for spinning threads. They can also weave fine cloths by handlooms.

(4) The *Karmakars* (blacksmiths) of the village have begun to prepare nibs.

By Hari Raghunath Bhagvat, Poona :—

Lugadis (garments for women) are produced in my native town Ahmadnagar. Of the manufactures of my province the following may be mentioned :—

(1) Paper, manufactured by the Deccan Paper Mills, Poona. The Company is able to meet the demand from the whole of India.

(2) Cloth—There are a great number of mills in Bombay and Ahmedabad.

(3) Soap—Manufactured by Nene Brothers, Kalyan, near Bombay.

(4) Castor Oil prepared by Prof. T. K. Gajjar of Bombay.

(5) Slate pencils are manufactured by Mr. Gobindras Patil and Co. of Ahmedabad.

(6) Swadeshi Medicines can be had of Aryaushadhi Karkhana at Panval near Bombay.

(7) Brass pots are made at Nassick and at Poona by the Namjoshi Mills Company. Buttons are prepared by the Western Button Manufacturing Company, Bombay. Matches are manufactured by the Islam Manufactory at Ahmedabad and by Gokhale and Company at Vyara near Ahmedabad. The whole of Maharashtra uses the salt prepared on the sea coast.

PART III.—(*English Portion.*)

A Trip to the Sacred City of Nathdwar in Rajputana.

[*Extract from the writings of a Recognised Reader under the rules of the Society in its Magazine Section.*]

In my article on Udaipore I told my readers that I was about to leave Udaipore for Nathdwar. Let us now resume our march to our destination. We have seen that no one is allowed to leave Udaipore without a passport and so we procure a pass, take a carriage and start at about 7 A. M. The conveyance may be either a horse carriage or a bullock cart, the former accommodating three and the latter from 6 to 7 passengers.

Hardly have we travelled for two or three miles when we find ourselves hemmed in on all sides by mountain heights. We get down from the carriage and the horses drag on the empty vehicle up the mountain ascent which rises some thousand feet above the surrounding plains. Thanks to the present Maharana, a fine and straight road has been constructed up the mountain ascent for the benefit of the public. As we reach the summit we are asked by the policeman on duty there for the pass and when we hand it over to him he allows us to march on. As soon as we reach the foot of the mountain on the other side after a tedious journey of some 6 miles we find ourselves within a mile's distance from Eklingji a great Shaivite place of pilgrimage. I do not think it would be out of place here to take a short view of this place.

The only place of interest here is the great and historic temple of Shree Eklingji Mahadev who is the titular God of the Ranas of Udaipore. The temple dates from at least 1000 A. D. and we read in the history of Mewar that Sanga, Pratap and Raj Singh and almost all the heroes of Chitore and Udaipore encouraged their brave Rajput warriors by the well-known cry of "Har ! Har ! Mahadev !! Shree Eklingji Ki Jai !"—Victory to Shree Eklingji ! The temple is surrounded by three massive stone walls,—two artificial ones and a natural one furnished by the mountains. The very appearance of the walls persuades one to believe in the current story that the Rana of Udaipore keeps all his private treasure there. Be it as it may the defence work is most remarkable and the temple is very rich in ornaments and valuable metals. The central temple is paved with white and black marble and the Shivalinga is confronted by three Pothias or marble statues of the bullock which is regarded as the conveyance of Shiva. The God can be worshipped by the Rana in person or by a Brahmacharin who has taken the vow of perpetual celibacy. The idol has five faces in different directions and is worshipped with great pomp. Every Monday a costly crown set with many precious diamonds is placed on the head

of the image. The snake that coils round and covers the *linga* is also decorated with precious stones. After the Vaishnavi fashion the God is to be seen eight times a day at stated intervals. The Rajbhog at noon, the noon-day dinner, is very costly. The pilgrims are given milk as the *prasad* of Shivaji.

After a short stay at the temple let us proceed further through a long mountain ravine and thus get out of the outer natural wall of the temple. The breadth of the ravine will hardy admit of two carriages passing at a time. Gradually we leave behind us the threatening heights of Eklinga and approach the flat plains of Nathdwar. Before we enter the city itself it would be better for us to visit on our way the Nathubaj outside the city walls where some 500 cows of the god Nathji are kept and looked after. The station is spacious and the accommodation for the cows is commendable. The cows are all fat and gentle. The Vaishnav pilgrims to Nathdwar visit this place and feed the cows with sweets or grass as their means permit. The stalls for the cows are roofed over by a terrace and surround a large square. The storehouse of grass is full and provides at least one year's fodder for the cattle in advance.

Entering the city by the Udaipore gate we find that this city is also encircled by hills and that the streets are narrow and crooked. The post and telegraph offices are next to the city gate. Going up the neighbouring hills which also conceal in their lap a fine tank we find underneath our feet the whole city except the temples of the gods which are on the central ascent. We find here as in Udaipore, that there are no tiles on the roofs and the white-washed terraces present a silvery plain with reddish lines for the streets. There are two Dharmashalas or Caravansarais together accommodating not less than a thousand persons. Both of them are outside the inner walls which encircle a small town. The city is the chief seat of the Vaishnav religion and is visited by no less than 10 thousand pilgrims during the course of 12 months. The rainy and the winter months attract the greater number of visitors while the summer heat allows but a few to make the pilgrimage. Many of the most important Vaishnav festivals fall within the rainy season and hence the number of pilgrims is very great in that part of the year.

There are six Vaishnav temples, the principal being that of Shree Nathji worshipped by the descendants of the first and the eldest of the seven sons of Gosaiji *alias* Vithalnath the son and successor of Vallabha Acharya the founder of the Vaishnav faith in the 15th century. The worship here is gaudy and most expensive. I have heard that the annual expenses go up to about two lacs or even more. Musk and saffron are used in great quantities and the morning milk for the God is most tasteful and rich in spices and ghee. The betel leaves which are served to the God in bundles of 12 each contain 5 small pills of pure musk. The Rajbhog or the noon-day dinner of the God is also equally imposing and consists of a great variety and quantity

of sweets, cakes, vegetables and salts. Equally great is the number of cooks, and the kitchen also is proportionately spacious. I heard from one of the cooks of the temple that ghee is used there in such a large quantity that there is no counting by seers but by maunds. The most noted of the sweets used is the well-known Thor, which is about 2 pounds in weight and is prepared from wheat, flour and sugar; the price of these thors is annas 5 for one, and for fresh ones you have to pay Re. 1 for 3 of them. As for the Vaishnav festivals I have already mentioned and described them when we were speaking of the festivals in Kathiawar and so I must not repeat them here. Suffice it to say that the pomp and expenses here are on a much greater scale than anywhere else.

Now we shall describe the central temple, which covers about a fourth part of the whole city. The main entrance is an ordinary one-storeyed structure with a sentry in uniform on duty. Hard by is the store-house which contains grains, ghee, sugar, and other necessaries. There is also another inner entrance gate where also a policeman is to be found going his rounds. The upper story of this gate contains a seat for the drums which are beaten every noon. The gate was built by the king of Kotah. The square immediately connected with the gate serves as the vegetable mart, while next to it is a square where the flower-sellers in the morning and the painters in the evening carry on their business. There is also a fourth square which is paved with marble with a design of a lotus flower and contains two massive stone elephants. Inside is the fifth square also paved with marble and this leads to the sixth which brings us before the black marble image of Shree Nathji about three feet in height. Next to the fourth square is the store-house for *prasad* and the kitchen.

A few remarks on the painters and their handicraft will not, I think, be out of place. There are about two scores of the painter families here and their business is to prepare coloured paintings of the idol in different forms and ornaments. The Vaishnav pilgrims liberally patronise these artisans of India and hence the prosperity of their business. Their drawings are valued at from half a pice to ten, twenty, and even forty rupees. The exquisite life-like sketches are very charming and when fine natural scenes are depicted the beauty is indeed astonishing. The finest of these sketches can be favourably compared with the oil and colour paintings of Raja Ravi Varma.

The idol that is worshipped in this temple with so much pomp, Shree Nathji, has to a Vaishnav a note-worthy history. They say that Sri Krishna of Mathura, the preacher of the Gita, and the charioteer of Arjun in the great battle of Kuruskehtra, bore on his finger the Mountain Govardhan in Brindaban for seven days continually. This same Srikrishna is represented by this idol which was made out of the same mountain in the 15th century

A. D. Vallabh Acharya the preacher of Vaishnavism inaugurated the worship of this idol on the same Mountain Govardhan in about 1490 A. D. and the worship continued there for about a hundred years or more when the Mahomedan rulers caused the image to be taken away from Brindaban. After a long journey of two years the final halt was made in Shiad near Udaipore at the special request of the Rana and the then Shiad became the modern Nathdwar.

Now we should have a glance at the town itself as a part of its temples. We find here a small school teaching Hindustani as well as the rudiments of the English language. There are two libraries one of which is a public library which contains some 1000 books and subscribes 43 dailies and 1 weekly. The librarian is a fine gentleman. The other is the Sanskrit library for the private use of the Goswami Maharaj. In this library there is a representation of the whole of the Bhagavatpuran in choice paintings which were prepared after a long and protracted labour of some 3 years or more. Looking to the population we find that they are almost all of them Vaishnav Hindus. There are also some Shaivites and a few Mahomedans. These Musalmans are allowed to see the idol on the eclipse day only.

The town belongs to the temple, that is, to Shree Nathji and has under its authority about 40 other villages some 29 of which are the gift of the Udaipore State and the rest the gift of other Hindu princes. The police and a small army are owned by the temple represented by the chief Goswami Maharaj who is a petty sovereign himself. There is a Police Court with no power of capital punishment. The civil jurisdiction is under the superintendence of Shastree Ravjibhai who is also the Superintendant of the Education Department as also of the libraries. Though the coins of the British Government, rupees and pices, are used there at times, the current coins are what they call the Beladi Coins. Their rupee is worth about 13 annas 6 pies. Their rupee is also divided into 64 pices and each pice is divided into 6 pies. As to weights their seer is about 78 tolas for all things excepting milk where the seer equals 58 tolas. The town contains a beautiful palace of the Maharaj called the Moti Mahal which contains fine pictures but which is not open to the public unless they obtain a permission from Shastree Ravjibhai. The town is watered by a small river called the Banas. On the bank of this river and some two miles away from the town itself there is a fine garden and a palace of the Maharaj. The palace resembles a Vaishnav Haveli; and is furnished with all the requirements for devotional exercises.

Now I shall take you to a very fine place which as Col. Todd says every one coming to Rajputana must visit. I mean the Ray Sagar Tank at Kankaroli some 10 miles from Nathdwar. The tank is about 12 miles in circumference and was dug by the munificence of the Maharana Raj Singh after a great famine had impressed him with the urgent need of a permanent

water supply for farming purposes. There are many *nahers* or canals from this tank feeding many farms and enabling them to yield fruitful crops every year. The chief point of interest on this tank is the Navchoki, 3 miles from the town of Kankaroli. The Choki is in the form of a Ghat built of fine marble. It consists of 9 flights of stairs each consisting of 9 steps descending like a gallery into the water. Of these 9 stairs 4 are above the water-level and the remaining 5 are buried in water. At regular intervals there are raised squares either open or covered with small domes. These domes in their turn yield a striking example of the excellence of our Indian indigenous sculpture. The life-like representations of many of the historic scenes of Ramayan and Mahabharat as also of the history of Mewar are most charming and instructive. It may be said that as Trajan preserved the memory of his Dacian triumphs by the sculpture works on the Trajan Column at Rome in the 2nd Christian era, so also Raj Singh wrote a history in sculpture on his Navchoki domes. The garden adjoining the ghat adds to the beauty of the whole scene. Next to the Navchoki is the ancient hillfort of the Maharana, while a fine Jain temple on the summit of a hill overlooks the same ghat from the other side.

H. H. MANIAR.

Trade, Agricultural and Material Condition, and Manual Industries of Midnapore District.

[*Extract from the writings of a Recognised Reader under the rules of the Society in its Magazine Section.*]

Many commercial and trading places of the Midnapore district are making very slow progress. But several places bid fare to be prosperous at no very distant future. The chief articles of trade in the district of Midnapore are rice, indigo, sugar-candy, mats, silk and cloth. There are not sufficient roads to carry on trade in full vigour. A very few towns enjoy the advantages of metalled roads but they are in a wretched condition. During the rainy season men who carry things on their heads or on pack animals from one market to another find it very difficult to wade through the mud. The wheels of heavily loaded carts strike in the sticky mire and waggoners have sometimes to put their shoulders to the wheel and thus somehow manage to lift their waggons out. Besides, crazy bridges upon pools of water threaten at every step to give way. The total length of imperial roads is about 240 miles; but at the same time it must be remembered that the whole length of these roads does not lie in the district.

In fine, so far as the roads are concerned Midnapore is very poorly supplied. Another means by which trade can be carried on is by way of rivers and canals. The khâls and canals hardly serve the purpose for which they are dug except in the case of one or two. Their scanty water dries up in the summer though there is plenty of water during the rainy season. The Rupnarayan to the east of the district offers a mighty advantage to the towns bordering it. Tamluk on the right bank of the Rupnarayan, was a great Buddhist port and manufactured many fancy articles and is of historic celebrity. But all these have become things of the past. The Kasai about 60 miles in length flowing in a zig-zag course by Midnapore waters the whole of the district and fertilises the soil around it. Ghatal is situated on the Salai river and exports cloth and brazen vessels. But its progress has been checked by the malarial fever which carries away many people every year. Kontai is at a short distance from the sea and possesses a bracing climate. The rolling blue waters of the ocean are visible from its turfy lawn of emerald grass. It is not an excellent place for trade. Nawada, a small hamlet, produces a superior quality of cane-sugar. Raghunath Bari is noted from times past for the manufacture of excellent mats and muslins woven by the villagers themselves. The canal from Ulubaria to Midnapore was the principal means of communication between Midnapore and Calcutta but the Bengal Nagpore Railway line has facilitated trade and merchants who can reach Calcutta within a few hours, find it easy to keep up communication with the metropolis. Every thing that is good has some defects in it. Though the B. N. Railway affords a great facility for trade and communication, yet malaria and other diseases have become epidemic and the constitution of the people is in a deplorable condition. Malaria has eaten into their vitals and reduced them to so many skeletons. Hundreds of families have been ruined and and their dwellings have become the abode of wild animals.

As to the material condition of the people, they somehow manage to keep body and soul together and most of them live from hand to mouth. A few pots, a coarse cloth to wrap themselves with, a meal of rice with vegetables and fish, and, above all, a hookah, generally keep them contented. The condition of the urban population is much better than that of the rural population. The houses of villagers are generally built of mud, and thatched with straw. Two or three wooden boxes, a chest, some painted or coloured earthen vessels generally make up the furniture of their houses. In the case of well to-do persons the state of things is just the reverse. The Midnapore district grows rice abundantly. A considerable extent of waste land has been brought under cultivation. The Duro and Goomgarah parganas possess a soil capable of producing crops of different sorts. The natural disasters to which Midnapore is subject are of three kinds. First, there is the destruction

of crops by locusts. Sometimes swarms of locusts cover the fields and destroy young paddy plants. Farmers in order to get rid of those noxious insects burn straw and other dry substances here and there at night and the insects burn themselves by flying into them. Secondly, floods occur occasionally in the southern and eastern portion of the district. They are caused by the sudden rising of the rivers as well as by heavy rainfall. Dirty water covers the villages and sweeps away the embankments which have been constructed to provide against inundations. Thirdly, there is the distress caused by drought.

The famine of 1866 which hurried hundreds of poor peasants to the grave was mainly due to the want of sufficient irrigation. Men, women and children being unable to keep the wolf of hunger from the door, went to relief camps which increased in number as the famine grew more severe. When cooked rice was introduced as a compulsory measure to the depots, many in order to save their castes would not receive relief at all even at the expense of their lives. But the Government left no stone unturned to mitigate the rigour and intensity of the terrible famine.

But after all the Midnapore district may become one of the great manufacturing districts of India if her people can have sufficient opportunities for acquiring a thorough knowledge of agriculture and other manual industries through the medium of agricultural farms like the Calcutta Kasipur Practical Institution which is a great source of advantage to the people. Kharagpur which was a vast waste not more than ten years ago, has, through the enterprise of the British been able to surpass all the ancient towns in trade and commerce. It vies with the metropolis and already shows signs of progress.

HARIPADA GHOSHAL.

Our Student's Column.

Fresh Questions.

1. What is the state of irrigation in your part of the country? What are the principal sources of irrigation—canals, rivers, wells or tanks situated among the fields?

2. What is the condition of drinking-water in your villages? Is it derived from wells, or tanks, or rivers? What steps if any are taken to secure the purity of the drinking water? Do the people suffer from frequent droughts during the summer season?

3. Is there abundance of pasture lands in your part of the country? Is it a fact that pasture lands are being rapidly turned to purposes of cultivation?

4. What is the condition of roads, canals and other channels of communication in your district? Describe your chief modes of conveyance.

5. Give an account of the chief places of pilgrimage in your province. What are the most popular shrines? What classes of people mostly make these pilgrimages? Describe an ordinary pilgrimage.

6. (*a*) Does the system of door-to-door begging prevail in your province? Do the beggars usually sing any songs? If so, what is the nature of these songs? (*b* Give an account of the *Sadhus* and *Fakirs* that ordinarily visit your villages.

7. Give an account of the wandering minstrels, magicians, dancers, tumblers, athletes, snake-charmers and other itinerant amusement-mongers that frequent your villages.

8. Give an account of the indigenous sports, games &c., athletic or other, in your province. How far have these sports been replaced by English games like foot-ball and cricket in your part of the country?

9. Give an account of the trades, modes of living, social status &c. of the artisan classes to be found in an ordinary village in your district.

RABINDRA NARAYAN GHOSH.

Important Correspondence.

[Our readers are invited to give their opinions on the subject of the letter published below.—Editor.]

To

THE EDITOR,

"DAWN" AND DAWN SOCIETY'S MAGAZINE."

DEAR SIR,

I am in receipt of the November issue of the Dawn Society's Magazine only yesterday; and am very glad to note the changes: specially, I must welcome the adoption of Devnagari Script. May I not ask one thing more? Since the Bengali portion cannot but be kept, can you not print an English translation of a *few* lines—not more—so that, by continued practice, we can learn the meaning of some words and then gradually learn the whole language. The advantages will be not only that your writers in the Bengali portions will have exercises in translation, but also you will be able to bring to closer connection the Non-Bengali students of India, by increasing the means of communication. Bengal has now infused a spirit of National self-consciousness into its neighbours; it is respected throughout India as the mother of all, supplying them with national food. Men are at present anxious to learn your language, as the truer and surer indicator of what and how you think and feel. You have already removed one difficulty, of the script; can you not give us one more facility to come to you closer?

Hoping this will receive the kind consideration of the Committee and yourself

I remain,
Yours obediently,
POPATLAL GOVINDLAL SHAH.

PART III.—(*English Portion.*)

The Vaishnavas of Gujarat.

In Gujarat there is a great number of religious sects and dogmas. Sometimes members of the same family have different religions, one worshipping Vishnu, while the other Shiva. Another may be a Shākta (देवीभक्त) whilst still another may be going to a Pir to worship his Dargāh, praying for the fulfilment of his desires. Mainly, however, the Hindu sects of Gujarat are comprised in the following list :—

1. Worshippers of Vishnu. 2. Worshippers of Shiva. 3. Worshippers of the goddesses Ambā, Mahalaxmi etc. 4. Jainas. 5. Followers of the cult of Swami Nārāyan or Arya Samajists.

Out of these, I think, the Vaishnavas are peculiar to Gujarat and so we shall consider them only. But a note about the cult of Swami Narayan may be interesting. This was established by Sahajānand Swami (1781-1830). The condition of the country at that time was very bad. Suffice it to say that this was the time of Ameer Ally and his thugs. Some consider him as an an incarnation of God sent to deliver them from the social and moral anarchy from which people were then suffering. His main teaching is purity of the inner soul and disregard of all outward ceremonials; he also preached strict abstinence from luxury and a life of purity and simplicity. His followers are either परमहंसs or सतसंगीs; the latter are householders while the former are Sannyasins. The Sannyasins are forbidden to talk with women much less to see them. He has written his Shikhshā patri in 212 verses which he claims to be the essence of almost all important Hindu religious books. By his fame as a pure and benevolent man and also as a worker for the good of the people, he attracted the notice of Lord Bishop Rev. Heber of Calcutta who praised him much. At present his followers are spread over almost every part of Gujarat and possess large, beautiful, well-managed, and well-used temples, forming one of the sights of each city.

The Vaishnavas are worshippers of the God Vishnu. They believe in the incarnations of Vishnu and worship Krishna and Ramachandra as manifestations of the Divine Self. The Vaishnava *sampradāya* is at present much divided and there is quite a number of sects springing from this common origin; the following are the chief divisions :—The Nimbadityas, the Madhavacharis, Ramanujacharis, the Vallabhacharis, the Ramanandis and the Kabirpanthis. We shall describe each of these classes separately. The goal of humanity, according to each of these sects, is to get the human self absorbed in the Divine Self; and the means adopted is भक्ति—devotion—which is ninefold श्रवण, कीर्तन, स्मरण, पादसेवन, अर्चन, वन्दन, दास्य, सख्य, and आत्मनिवेदन.

The original Vaishnava *sampradāya* was established by Vishnu Swami.

The Nimbarks or the Nimbadityas are followers of Nimbaditya. He is considered as an incarnation of Surya, while by some he is identified with the great astrologer Bhaskar Acharya. Shrimad Bhagavat is regarded by his followers as the book of their religion: they worship Krishna and Radha together, and like all Vaishnavas, wear a peculiar mark denoting their religion on their forehead. They make an elongated U-shaped mark on the forehead with Gopichandan (a peculiar clay found in the Gopi tank near Dwarika).

Madhavacharis are followers of Madhava Acharya (Madhavacharya). He was a Rishi, born in Shak 1317. He is considered to be an incarnation of Wind (वायु). He was a propounder of the celebrated *Dwaita* (द्वैत) philosophy. He asserted that the human soul and the Divine Soul are different entities and that their union or assimilation is impossible: although at the time of salvation the human soul (जीवात्मा) is said to be absorbed (लीन) in the supreme soul (परमात्मा), yet it is not so, as the जीव cannot be perceived in the resplendent lustre of the Divine soul (परमात्मा). His followers are more numerous in the Deccan than in Gujarat he having lived in that part; the mark on their foreheads is similar to those of the Nimbarks but has a black line of sandalwood ash between the two arms of the U: they worship Vishnu and Laxmi in temples with due ceremonials.

Ramanuja Acharya was the founder of the Doctrine of Vishishta Advaita (विशिष्टाद्वैत)—qualified non-duality. It has been estimated that he was born in 1119 A.D. He is considered to be an incarnation of Shesha (शेष). The Adwaitawadis (अद्वैतवादी) consider only Brahman as the knowledge; the world is माया and its knowledge is futile: but the Vishishta-advaitawadis say that the whole world is ब्रह्ममय, and ब्रह्म is ज्ञान, so the world is ज्ञानमय. The human soul, according to Vishishtadvaitawadis, is सगुण like the divine Soul: and is not different, when liberated, from the Divine soul (परमात्मा), except that it has not the power of creation; the feeling that the union between सगुण ब्रह्म and सगुण जीव is impossible is in itself wrong and is due to ignorance. His followers are spread all over Hindustan; they have the white U with a red stroke in the middle as their religion-mark.

Vallabhacharis are the followers of Vallabha Acharya, known otherwise as Shri Mahaprabhuji or Gonsaiji. He was born in 1479 A. D. and died in 1531 at the age of 52. He preached the Adwaita (अद्वैत) doctrine, which he called the शुद्धाद्वैत, to distinguish from it the Adwaita of Vishnu Swami, which was साकाराद्वैत, while his was निराकाराद्वैत. This religion is at present the most prominent in Gujarat and elsewhere, and is worth a separate consideration. The religion-mark is an elongated U in the middle of the forehead, like that of the other Vaishnavas, but is red, being made with कुंकुम.

Ramanandis follow Ramanand, who was himself a disciple of the celebrated Ramanuja Acharya, already mentioned above. He is said to have flourished

in the 14th century A. D.—according to some in Kashi (Benares) and according to some in the Deccan. He preached almost the same doctrines as Ramanuja; but he said that there was no need of much abstinence in matters of eating and drinking: he went to the extent of not acknowledging the caste divisions. The religion-mark is the same as with the Ramanujas. These together with the Kabirpanthis are but few, and may be regarded as sub-divisions of the Ramanujis.

Kabirpanthis are the followers of Kabir, the great moralist of Hindustan. His birth is doubtful—some say he was the son of a Brahmin father and bred by a Mahomedan lady, while some say his father was a Mussalman. Anyhow he was a disciple of Ramanand and worbsipped Vishnu as Ramachandra. He disliked मूर्त्तिपूजा and held Hindus and Mahomedans in equal esteem. He detested all ceremonials and rites, and advocated inner purity and so forbade idol-worship and also the adoption of the religion-mark. He believed in the Hindu shastras and philosophy and regarded contemplation as the only source of happiness; for this he allowed his disciples the liberty of speaking the names of Vishnu and Rama. His poetic compositions in Hindi are known for their terseness of expression and also for purity of thought. The time in which he lived is unknown; at any rate in his time Sikander Lodi was the Emperor at Delhi and so the time must be about 1544 of the Sambat Era: some say he lived from 1205 to 1505 of the Samvat Era—for 300 years.

It has been already mentioned that Vallabha Acharya propounded the शुद्धाद्वैत. He regarded the universe as made up of particles or परमाणुs, which are indestructible; and things which seem to be destroyed are but transformed by the motion of the particles. His was a philosophy very transcendental but he made it more practical and pleasing by modifying it in many respects for the sake of practice only. He identifies the soul with ब्रह्म the supreme soul: his religion has been called also पुष्टिमार्ग and he has substantiated it with authorities from Vedas, Upanishads, and Puranas. He is considered as an incarnation of Shri Krishna and his descendants are up to the present day looked upon as divine beings. He had defeated all the different Acharyas in *Shastrarth* (शास्त्रार्थ) or controversies about the religious dogmas. We find from books celebrating his successes (श्रीवल्लभदिग्विजय) that he had worked with other Vaishnava Acharyas *viz.* Ramanuj, Madhvacharya, Nimbark and Vishnu Swami in defeating the Shaivites at Vijaynagar in the court of king Krishna Rai. Subsequently he proved his own शुद्धाद्वैत in opposition to the द्वैत of Madhvacharya and विशिष्टाद्वैत of Ramanuja. The विशिष्टाद्वैतवादीs consider the ब्रह्म and his creations—the soul etc.—as different; the शुद्धाद्वैतवादीs deny this and say that they both are the same because their nature is the same just as gold and the substances made from gold are the same in nature.

Along with this high philosophy, Vallabhacharya has introduced certain common practices in his सम्प्रदाय, *e. g.*, he exhorted the worshipping of God

in his human form, treating the images as living beings, dressing and giving good food to them and observing a good deal of external ceremonials. The reason he assigned was that the people were growing ignorant and so objectiveness was the chief means by which he could secure a large number round himself and show them the proper way to reach God. Out of the several ways mentioned in the Vedas, *viz.* कर्ममार्ग ज्ञानमार्ग, भक्तिमार्ग, it is considered that the last is the easiest and best suited for the Kaliyuga. It was also to avoid the Agnostic creed of the Jainas etc., that the भक्तिमार्ग was resorted to by Vallabhacharya; he also designated it as पुष्टिमार्ग. He held that purity and piety are not obtained by austerities; we must keep the Gods pleased by offering them fine clothes and delicious food: sanctity and goodness cannot be obtained by solitude or by giving pain to the body only; but can be also had by living in the world and enjoying the world with a holy spirit. The attractiveness of this religion brought many people to him; he had also shown some miracles to indicate his divine birth and knowledge. He travelled over many parts of India, stopping at many small cities and towns, making new converts from the Shaivite religion, and establishing a sort of monasteries which are called Bethaks (बेठक). These are found now outside almost every city in Gujarat indicating that the celebrated preacher had been there: these are visited daily by Vaishnavas—दर्शन being one of the forms of भक्ति mentioned before. The number of Vallabhi Vaishnavs in Gujarat is the largest. The famous Bhatia community of Bombay generally belong to this sect. After the death of the Acharya in 1531, his son Vishalnathji took the *gadi* and did useful work for the cause. He had seven sons, each of whom went to seven different parts of the country, establishing there each his own *gadi*, and leading the Vaishnavas in their religious conduct.

At present this Vallabhiya Religion has been very much abused; the Acharyas—mere vestiges of their illustrious progenitor—have left off the function of preaching and are now enjoying themselves as heads of the separate temples. It must be noted that these Acharyas are householders (गृहस्थ) inspite of their position as priests. Their knowledge has been decreasing day by day, and but for some glorious exceptions—I may affirm that they have not even sufficient knowledge of the Sanskrit language to be good preachers of the faith established by their noble ancestors.

The Vallabhi church seemed to have approached the lowest depths of degradation in 1858 when the notorious Maharaj libel case brought an Acharya Maharaj of the Vallabha family into disgrace for his irresponsible and dissolute actions. However, they yet command respect and obeisance from the average orthodox people. These Acharyas are no longer preaching bodies, in no way do they assist the progress of either the classes or the masses; but are a burden to the Society, in a certain sense at least. Their

income is derived from the pockets of their faithful devotees and they live like Maharajas at the expense of others.

The average Vaishnava of the present day is a degenerated Hindu giving more attention to external purity (*e.g.* bathing after touching a Mussalman or even a dog) than to internal holiness. The doctrines and philosophy of Vallabha Acharya are no longer studied by the average Vaishnava, at least they are misunderstood by many. For example, we shall find a Vaishnav Bania, worshipping his god in the most sumptuous way possible, and muttering the names of Vishnu without concentration, and expecting thus to wash off all the sins of the day—sins which he has been committing fearlessly hoping they will be forgiven by God on account of his भक्ति. On the whole, inspite of many excellent things in it, Vallabha Acharya's religion has suffered much degradation ; and if sufficient steps are not taken by the Acharyas to improve themselves and their position, there is no hope for Gujarat. Already many workers are a-field in Bombay—not to destroy the religion, but to revivify the old pure religion of the illustrious Vallabha Acharya.

POPATLAL GOVINDLAL SHAH.

The Town I Live in: Nellore.

[*Extract from the writings of a Recognised Reader under the rules of the Society in its Magazine Section.*]

Nellore is a small town situated on the northern Pennar, 13 or 14 miles from the sea. Before the advent of British rule it is said to have belonged to Abbas Ali Khan, Nawab of Udayagiri, who built a large fort here, the remains of which are still to be seen. There is a tradition that Nellore was often subject to the plundering expeditions of Hyder Ali of Mysore.

It is surrounded by innumerable small villages from which it imports rice, ragi, maize, millet and many other grains. There is a large tank here in the west, about 4½ miles long, and 3½ miles broad, which supplies water to many villages for irrigation purposes. It is said that, about 30 years ago, when the rains were pouring incessantly for nearly 20 days, the overflowing water of the tank and the rushing floods of the river Pennar submerged half the town and caused a great destruction. Besides the Nellore Tank there are 3 or 4 smaller tanks which also supply water for irrigation purposes.

The climate is very hot in summer and very cold in winter. The monsoons do not occur in due time. The fields surrounding the town are watered by the Nellore Tank and yield rich crops. But owing to the failure of monsoons which have been unfortunately occurring for the last four years, there are no sufficient crops and consequently the people suffer from famine. The fields,

when filled with rich verdure, present a beautiful appearance. The cool, crisp breeze that blows gently over these fields, not only soothes the burning eyes but also refreshes the wearied mind. There are certain beautiful gardens where in the spring season the sound of sweet music is heard from the joyful birds among the bowers; while the fragrance of the jessamine and the champaka flowers delight the scent. Along the coast, cocoanut and palmyra trees grow in great luxuriance.

Nellore has been famous for its fine breed of cattle. The Government has been encouraging the breed of cattle by holding cattle shows. At the last cattle show held at Ongole we saw to our great admiration a bull nearly equal in size to an elephant.

Nearly 80 per cent. of the population are Hindus and the rest are Mahomadans and Christians The whole town-population may be divided into three classes: (*a*) the educated class, (*b*) the mercantile class, and (*c*) the uneducated class.

(*a*) The educated classes are for the most part lawyers and clerks. They are dead against all public movements. Any movement started for the progress and well-being of the public die out within a very short time, owing to their indifference.

(*b*) The second or the mercantile class are mostly Chetties or Romatis—Banias or Vaisyas. Their trade as in many other districts is wholly internal and confined to the Madras Presidency. Some of the Mahomedans are cloth merchants, some are tailors and the rest resort to various other occupations.

(*c*) The uneducated classes may be divided into (1) Reddis or farmers, (2) labourers, (3) beggars. The Reddis are the owners of small villages. There is not one among them who is not worth a few thousand rupees and the richest come up to lakhs. Most of these Reddis squander much money upon lawsuits. The second or the labouring class work in the fields, at the construction of buildings and at various other public works. The beggars are the Yerukalas, an aboriginal tribe inhabiting jungles, and the unemployed classes. The Yerukalas think it beneath their dignity to work and live mainly by begging.

Besides these there is a peculiar wild tribe, called the Yenadis. In habits, religion and language they are quite distinct from their neighbours.

The Christians form 3 per cent. of the population. Most of them are Panchama (or the lowest caste whom the Brahmans never touch nor ever approach) converts who are given some English education. The males among them are trained to preach the Gospel to the masses, and the females are taught knitting and sewing which they in their turn teach to the Hindu zenana ladies and thus earn their livelihood.

Nellore is the capital of the Nellore District and so we have a District and Session's Court here. We have a Permanent Fund office which has a grand building. There are two hospitals here—the Municipal Hospital and the American Baptist Mission Hospital. The Municipal Hospital is richly equipped and is under the kind patronage of H. H. Maharaja of Venkatagiri.

There are two high schools, one patronised by H. H. Maharaja of Venkatagiri and the other under the management of the American Baptist Mission. Both are previded with spacious play-grounds, but the former is superior to the latter in having a beautiful garden within its premises. There is a Government Training School here whose building is constructed on a large scale. The Chambers Memorial Hall where the Christians of the locality hold

meetings twice a week and the Judge's bungalow complete the list of the public buildings of Nellore.

Nellore can boast of a few magnificent temples, among which the largest and most important is the temple dedicated to the worship of Ranganadhar (Vishnu.) It is ¾ of a mile from the railway station. It has two gate-way towers (Gopurams) of which the main entrance gate-way is the higher. It rises storey upon storey to a height of nearly 100 feet and is generally covered with a 'bewildering mass of elaborate sculptured decoration.' It was built fifty years ago by Yerragudipati Venkatachelam, a wealthy and generous citizen of Nellore. Ten miles west of the town there is a sacred hill upon the summit of which stands a temple dedicated to Narasinha. People from Nellore and other parts go there for the annual festival which is celebrated on a splendid scale. The great car festival, which is celebrated for Ranganadhar in Nellore is very magnificent. The road is thronged by such a large crowd that the carriages find it impossible to drive through the street. The richness of the temple of Ranganadhar can be estimated from the precious jewels with which the gods are decorated. Recently a jewel called Vairamudi (Crown) was presented to the God and a festival was celebrated in honour of the gift. The Temple Committee are trying heart and soul to increase the funds of the temple and celebrate the festivals on a more splendid scale than heretofore.

V. Tatachari.

Our Students' Column.

Answers to Question 25.

(Page 21, Part III., Vol. II., November, 1905.)

By H. H. Maniar, Kathiawar :—

I for one attach great value to travel through various parts of India, for thereby we come in contact with our fellow-countrymen in the different parts of the country. When we can thus get a first-hand acquaintance with their character, condition, manners and customs, we cannot fail to respect them for their good qualities and sympathise with them in their sufferings. This is a sure means of helping on the growth of an Indian nationality. Again, by visiting places celebrated in history or endowed with the beauties of nature we may be inspired by a just sense of pride in our beloved motherland and shall be able to love her all the better. Our growing poverty and the want of a cheap but desirable guide-book—these two I have experienced to be the main obstacles to our undergoing travels. It is desirable and I think practicable to have caravanserais (धर्मशाला) in every important place, where travellers can get free accommodation. It would be better if there were some maps of places which are sure to attract visitors, showing the position of the noted places and public thoroughfares. These measures do not involve much expense, for the caravanserais, when once built strong and safe, are sure to last for many a year. There should be boarding-houses attached to the serais, but not free, as this involves great expenditure and is liable to foster or at least encourage vagrancy and induce many idlers to resort to them. In the serais or lodgings there ought to be some arrangements for bedding and bathing. If subscriptions for this object are raised, I for one would not refuse to help you to the best of my ability and I can request others to help us in this matter. This is all I can do.

By Popatlal Govindlal Shah, Ahmedabad :—

Travelling is a good thing in itself and affords a great deal of experience and knowledge. The education of an English youth is said to be incomplete unless he has travelled over the "continent." There is no reason why travelling should not appear as one of the items in the education of an Indian youth. But travel, merely for the sake of pleasure, cannot be justified if a man is not rich enough for it, especially when so many of his brethren may be starving. The main obstacles to travel are poverty, and sometimes, caste considerations. I remember to have heard that the people of Northern India are not clean, and so no Gujarati would eat by this side. I don't think that the establishment of several travelling centres as proposed, will benefit us at all. For there are now few travellers who cannot afford the expenses and yet set out on a journey, and help to those who can afford is of no value either to "him that giveth or to him that taketh." If however, associations are formed, which can afford facilities to a student or enquirer in the matter of his enquiries, and can give the most authentic information in every respect, it would be more advantageous. Again if such associations send specially qualified persons to make a study of their distant brethren by granting Travelling Fellowships, we shall have a better chance of a unification of the different peoples of India. As to the help wanted, I cannot do anything as I am a mere student as yet.

By G. Krishan Poti, Trevandrum :—

We can derive useful information about the manners and customs of the other provinces of India if we travel. The chief obstacles are the absence of one common language, and the difference of manners and customs. If several centres are established where travellers from various parts of India shall be given free lodging and sympathetic treatment, then travellers can move more comfortably and can easily study the manners and customs of the various provinces. I cannot say that I shall be successful in creating such a centre, but I shall try my best.

Important Correspondence.

[*N .B.*—Our readers are invited to give their opinions on the subject of the letter published below.—Ed.]

DEAR SIR,

With the beginning of the year 1907 we all wish that "The Dawn and Dawn Society's Magazine" may prosper still more undiminished in worth and usefulness. As we have all wished, the magazine has been converted into a monthly and the Bengali portion is being printed in the Devnagari script. But I have another wish which is still unfulfilled. I shall ask you to form a band, on a Freemasonry basis, of the student subscribers of the "Dawn and Dawn Society's Magazine." Many of us students intend, during our vacations, to travel through India as far as we can. But there are great difficulties in the way of our visiting a place where we have never been before. We may go there singly or in lots. Now we need help there. If you form a society like the one I have suggested, its members in different parts of India may help each other in this matter. You may publish my letter and invite opinions from the readers. No one would object to this, I am sure. I hope you will consider my proposal.

Yours faithfully,
S. K. CHARY,
CUDDALORE.

PART III.—(*English Portion.*)

Bhubaneswar (Orissa).

[*Extract from the writings of a Recognised Member under the Rules of the Society in its Magazine Section.*]

This place of pilgrimage is 40 miles from Puri and is in the District of Puri. Persons who come to visit the Temple of Jagannath pay a visit to the Temple of Bhubaneswar also.

The Temple of Bhubaneswar contains the Lingaraj Mahadeva. It was built long ago, some say in the seventh century. The height of the Temple is greater than that of the Ochterlony Monument in the Calcutta *maidan*. One is lost in admiration of the very nice and exquisite architectural work that is to be found on the outside walls of the Temple. Within the courtyard there are minor temples dedicated to भुवनेश्वरी, पार्व्वती, सावित्री, लक्ष्मीनारायण, कार्त्तिक, गणेश, सरस्वती, वृषभ and other minor deities. I liked most the temple of पार्व्वती. The figure of the deity is very lifelike. So too is that of the sacred bull. Many of the temples are in ruins and one cannot leave the courtyard without feeling a sense of regret at the present degradation of the Hindus as compared with their past glory as revealed in works of Art.

We were accompained by the Manager of the Temple in our visit to the Temple. We were allowed the rare privilege of touching the feet of the deity. We were taken to the *Bhog* room where food is cooked and afterwards offered for sale. The kitchen was occupied by a number of monkeys, owls and birds and most offensive smells were being given off. For want of funds no improvement is possible.

The income of the Temple is very limited, being Rs. 3000 per annum. A sum of five rupees per diem is sanctioned for offering *Bhog* to the God. All offerings of money go to the Temple Fund. The manager of the Temple is a Bengali gentleman who is paid Rs. 30 per month. He treats educated Bengali pilgrims with courtesy and respect. There is no Bengali resident here. There are two Bungalows. One is occupied by the Temple-manager and the other is reserved for respectable pilgrims. A charge of Re. 1-8 for each room daily is made. We were accommodated in one of the rooms in the Bungalow.

In Bhubaneswar there is a predominance of minute workmanship over floral designs and general impressiveness. The general effect has been subordinated more or less to the patient, assiduous, and careful elaboration of minute, aesthetic designs. "But why are vulgar scenes of human life represented on the sacred walls of the sacred temple"? asks the critic. And the answer he invariably receves is that the representations are not a promiscuous jumble of so many designs, the outcome of the caprice of the artist's fancy but the outcome of a pervading plan and arrangement which aims at painting humanity in its primitive stage when it is but a step removed from the lower animals and at its highest when it is akin to divinity, so that side by side with the obscene figures we see the saintly beings praying, meditating and enjoying communion with the gods and goddesses. The wall looks very much like an epitome of the universe in relief. Modern taste demands that the gross realities of life should find no place in the Fine Arts and it has therefore condemned in no measured terms what it considers to be this want of refinement or rather positive depravity, in ancient art (*e. g.*, the figures in the Temple of Jagannath). But art was the handmaid of Philosophy and ancient Hindu philosophy never shut its eyes to the grosser propensities of man. On the

contrary, it fully recognised their irresistible power, described them boldly and frankly and gave them their proper place in the system of discipline enjoined by it. This boldness of looking a fact in the face and providing remedies for it is what is the essential characteristic of Indian Philosophy, and the boldness of the artist in openly delineating scenes of life which might better not have been is only the reflection of the spirit of Philosophy. It being therefore the object of the artist to make the outer walls of the temple an epitome of the outer universe he put forth dauntlessly its grosser side as well as its nobler, concealing nothing and leaving the visitor to draw his own inference either for good or for evil.

The Temple is open to the Hindus. Europeans and Mahomedans are not allowed. Lord Curzon who was desirous of visiting the Temple, had promised handsome donations and subscriptions on behalf of the Indian Government towards the Temple Fund. But the *Pandas* were against admitting Europeans inside the temple. The committee by a majority of votes decided not to allow Lord Curzon inside the temple but raised a platform outside from which a good view of the contents of the temple could be obtained. This action greatly displeased Lord Curzon and all grants from the Government have been stopped. Either the public must subscribe towards repairing the temple or Europeans must be admitted inside the temple.

The *Pandas* are small in number and poor. But they are very oppressive. The condition of the masses is miserable. They do not understand the words of a Bengali as Puri people do. Their condition is as pitiable as of those in Puri. There is no local Industry. Not a single educated Bengali lives here, although the climate is very good, perhaps better than that of Puri, and although there is plenty of land available. Our Bengali friends are now turning their attention to Puri. Those who have earned some money are trying to get a plot of land in Puri. But they forget that Bhubaneswer is as good a place. But let that pass.

Five miles from the Temple are two ancient hills known an **Khanda-Giri** and **Uday-Giri**. There are big caves and rock cut temples in them. Within one cave there is a big hall like the hall of the Calcutta Uuiversity Institute. A view of the hills can be had from the carriage as the train proceeds. An old man who had got a jaigir from the Government of Sir Rivers Thompson is in charge of the hills.

There is a lake called **Bindu Sarobar** the water of which is considered sacred. Tradition says that it is the urine of the bull of Bhubaneswer or Siva, who roamed through all these places of pilgrimage. Merit is acqured by bathing in the lake. Not far from the temple is *Kedareswar* where you can get clear, transparent spring water. People are found to take this spring water to their homes in Bengal.

SRISH CHANDRA DE.

Rajshahi: a District in North Bengal.

The district of Rajshahi is the southern part of the Rajshahi division. It is bounded on the north by the Bogra and Dinajpur districts; on the east by the Pabna district; on the south by the Ganges (called 'Pudmá'); and on the west by the Malda district. Its area is 2,329 square miles. The district abounds in marshy and swampy low lands—called 'bils' (বিল). The 'Chalan Bil' is the largest of its kind. Some parts of the bil remain ever under water and some parts become dry in the winter season. These tracts are cultivated. Such

is the general characteristic of all the bils. The soil of the district is very fertile. But a great portion of it remains uncultivated and is covered with jungles. These tracts are called 'Patit jami' (पतित जमी) or waste lands.

The district is mainly watered by the Ganges (Pudma). There are several other rivers flowing through it most of which receive their waters from the Ganges. There is another river of importance, watering the district, called the Atrai. This river is crossed by the E. B. S. Railway some twenty miles off from Natore.

The chief products of the district are rice, jute, hemp and raw silk. The district was once noted for its silk manufacture but the trade has considerably declined. There still exist several silk-factories in the district.

The Mahomedans form the majority of the inhabitants. The number of Hindus is very small. Agriculture forms the principal occupation of the Muhammadans but one will scarcely find a Hindu cultivator. The lower class Hindus are generally carpenters, fishermen, shopkeepers and day-labourers. The higher classes generally depend upon their ancestral property for their livelihood. Some are now entering into government and private services. Many people have taken to the hand-loom industry since the advent of the Swadeshi Movement.

The ordinary relations between the Hindus and Mahomedans are quite friendly. The Hindus, almost on all occasions invite their Muhammadan neighbours during festivals. And I myself have often found Muhammadans giving feasts to their Hindu neighbours. The people lead very simple and peaceful lives, but unhappily they are becoming luxurious in their habits and manners every day. The people are known for their hospitality and charity even to the present day. The Rajshahi district is most backward in education. The people are very conservative in their views and actions. The material condition of the people is not prosperous on the whole, and the Census Reports show that their number is gradually decreasing.

There are not many important towns in the District. The headquarters station is Rampur-Boalia situated on the north bank of the Ganges. It is a town of comparatively recent origin and an important but declining commercial centre. The town is very liable to be affected by inundations of the river from which it is protected by a long and high embankment. As the river changes its course every year, the residents of the town undergo great inconvenience for want of water. There are several tanks in the town of which the municipal tank is the best. It is a municipal town. There is a charitable dispensary with a second class hospital. There is a Government College, teaching up to the M. A. standard. The College possesses a large library and an excellent laboratory. The classes are held in a magnificent two-storied building. A free Sanskrit College has recently been opened, solely with the help of the donation of Rani Hemanta Kumari Debi of Puthia. There are many other buildings in the College compound with lawns and fields. Besides there are a private Entrance school and a Government sericulture school. The European quarters with the courts, circuit house, jail and a large maidan lie outside the town. The burial ground of the Indian and European Christians lies to the west of the jail in a solemn place. The residents of the town have a dramatic club called the "Victoria Dramatic Club." There is also a Public library in the town. The population of the place is 21,407. There are large silk factories at Kajla and Matihar near the town.

The town next in importance is Natore, the headquarters of the Natore sub-division. It is situated on the E. B. S. Railway, twenty-eight miles to the

east of Rampur-Boalia and is connected with that place by a metalled road. It was the old capital of the Rajshahi district but owing to its unhealthy climate, the district headquarters were removed to Rampur-Boalia in 1825. It is the seat of the Rajas of that name. There is a stagnant pool to the south of the town which was originally a river. There are an Entrance school and a charitable dispensery.

Dighapatia, a village two miles from Natore is the residence of the Rajah of Digapatia. His palaces with beautiful parks and well kept roads with gardens on both sides immediately attracts the notice of a visitor. There is an Entrance school at this place established by Raja Prasanna Nath Roy and several other charitable works.

Puthia, one of the oldest villages in Rajshahi, is the seat of the Rajahs of Puthia and is 12 miles from Natore. The forefathers of the Rajahs were one of the twelve-bhowmiks of Bengal (द्वादशभौमिक) who rose into rebellion to free themselves from the hands of the Mogul Emperor Akbar. The inhabitants are mostly Hindus. This was once a very prosperous place in the district, but is now in a decaying stage. Jungles are fast covering the whole area of the village. There are many noteworthy ancient temples, all of which are dedicated to the god Gobinda. But the temple of Siva, although comparatively modern, exceeds all the others in beauty and grace as well as in height. Its top is visible from a distance of some five or six miles. There are an Entrance school and a charitable dispensary at this place.

Melas or fairs are held in different parts of the district throughout the year. But the largest number are held from Falgun to Asad. These 'melas' do an immense good to the country in various ways. As various social amusements are necessarily associated with them. the people get many instructions from 'Jatra,' 'Kirtan' etc, and may learn many new things by observing the industrial and agricultural exhibits. The most famous 'mela' in the district is that held in a village called Manda during the *Ramnavami* festival in Chaitra. There is a temple of Raghunath, the 'Sevait' (सेँबाइत) being the Raja of Natore. Large numbers of men gather here every year during the mela. Sometimes their number is estimated at over 40,000 forty thousand. But it is also noticed that these institutions, too, have been corrupted. And the good derived from these melas is counteracted by several corrupting influences. Lastly, I should make a little mention of the zeminders of the district for whom the district is so much distinguished. It is needless to say that they form the most influential class in our society at present. But I regret to say that they rarely live in their native homes. Some of them even do not live in their homes for a week in the whole year, but spend almost all their time in Calcutta. They take very little notice of their poor, famine-stricken, ill-clad, unfortunate tenants.

ASHUTOSH BAGCHI.

Who can be Members of the Dawn Society for the year 1907?

In our January number we published the following appeal issued by the Secretary of the Dawn Society:—"The Society is now enlisting new members for the year 1907. No fees are charged, but members *must* in every case be *workers* who would agree to devote either their whole time or part of it to some kind of national work in connection with this Society. Reports of good work may be

published from time to time in the Society's monthly magazine. Applications from intending members stating the kind of work suitable to an intending candidate and other particulars should be addressed to the undersigned." In response to this appeal we have received a number of letters from persons desiring to be enrolled as members of the Dawn Society. Extracts from only four of these letters are given below :—

Srijut Atul Chandra Som of Bhagalpur writes :—"As for the kind of work which I shall be able to do I have to state that I would prefer to work in the magazine section of the society. I wish from time to time to contribute to the magazine articles which are likely to spread a knowledge of India, its provinces, peoples, cities, industries etc. I might also contribute articles on social and moral subjects."

Srijut T. A. Venkaswami Rao of Madras Presidency writes :—"From the year 1891 I have been contributing to several magazines in the north and the south, particularly to the *Arya* of Madras. I have been a lecturer in the *Bhakta Samaj* of this place and have been expounding the Bhagavadgita on Sunday mornings to a select audience. Politics apart, I have devoted some of my time to other spheres of public activity. I am ready to accept any proposal of work you may suggest I can answer the questions set in your magazine, propose fresh questions for answer, write short papers on matters of local importance that may be of service to other parts of India; I can deliver lectures on Telugu Tamil and some other vernaculars on social, industrial, religious, and other subjects. In short, I am willing to undertake work for the first three parts of your valuable magazine."

Srijut Sarat Chandra Dutta of Lower Bengal writes :—"As an old schoolmaster engaged for the last fifteen years in the work of educating the future hopes of our country, I feel tempted to have the privilege of having my name enlisted as a member in order to be able, as much as in my poor strength lies, to do some work, however insignificant, for the country. I stay here during the time the school remains open, but during the vacation I go to my native village. I have, I believe, some influence with the boys of the school numbering some 175, and especially with the boarders with whom I reside, numbering 25. During my vacation I may be of some service to my villagers. I give you this account simply to give you an idea of the nature of the work I may be in a position to do. If I be entrusted with such work as falls within my scope, no pains on my part will be spared to perform it.

Srijut Indubhushan Chatterji writes from Benares City :—"As I am a student I cannot devote at present the whole of my time to the national cause, but I am ready to snatch a part of my time for it. I do not know how I can best serve the cause here in concetion with the Society. Through the efforts of some students we have been able to start a club (सेवक सम्प्रदाय) for the main object of promoting the swadeshi cause here. It has also got a physical side. We began our work in 1905 by picketting. But as we saw that the supply of swadeshi goods was insufficient we began to sell goods from door to door. This too was not a success. The dealers who supplied us with goods raised the price so much that we were at last compelled to give up our efforts in despair. There is none here to encourage us with advice or money. It is our desire to open a shop of our own but that is a question of money. Moreover we are totally inexperienced in these matters. If a branch of the Dawn Society be opened here it will be able to do a great deal for the spread of swadeshi. In our club here there are more than a score of members and I am sure every one will be enthusiastic in promoting the sacred cause you will undertake here.

With regard to the nature of the work to be undertaken by the future members of the Dawn Society and the principles that should guide them in their work, we publish below the suggestions of one of the chief promoters of the Society.

The suggestions seem to us to be eminently worthy of acceptance but before finally adopting them as our own we would desire to have the views of our subscribers and well-wishers. The suggestions fall under two heads—I. General Principles, and II. Specific Proposals.

I. General Principles.

1. To practise, as far as practicable, self-help in one's individual as well as public capacity.

2. To teach, as far as practicable, others to practise self-help.

3. To associate principally with those who practise self-help and teach others to do the same.

II. Specific Proposals.

1. To associate, as far as possible, with the artisan and cultivating classes with a view to understand their condition and gain their confidence.

2. To set apart a fixed part of one's leisure hours for work undertaken with a view to earn some money to be used for the special benefit of the artisan and cultivating classes.

3. To help in creating and supporting a body of workers and preachers who would make it the chief business of their lives to help the artisan and cultivating classes.

4. To help the Dawn Society in giving effect to the above objects.

III. Explanation of the three general principles.

The first principle :—

The need for self-help.—Among the prime needs of the nation at the present moment is the cultivation of a spirit of self-help in our private as well as in our public lives. For it is self-help alone that can develop our latent strength and enable us to organise our resources.

Applications of the the principle of self-help in our public life.—Self-help in our public life would include among other things organisation of *swadeshi* industries with a view to secure our industrial independence; of educational institutions conducted on national lines and under national control; of arbitration courts which will save us not only from evils of litigation under an excessively complicated legal and administrative system but also from the disgraceful necessity of appealing to an alien third party for the settlement of disputes between Hindu and Hindu or between Hindu and Muhammadan fellow-countrymen; of measures of rural sanitation, irrigation and water supply; of agricultural grain banks for relieving the cultivating classes from the exacting clutch of the money-lender, and of many other institutions of a like nature.

Applications of the principle of self-help in private life.—Self-help in our private lives would imply among other things a determination to secure an independent livelihood which alone can develop the manhood that makes a nation; the curtailment of artificial wants called luxuries and decencies and a life of plain living and high thinking which alone can set free a man's time and energies

for public work and which are thus the fundamental prerequisites for the growth of public life in the community; and also the helping of our fellow-countrymen living in the same village, district or province.

The second principle:—The second principle is a self-evident one and needs no explanation. If self-help is so vital a factor in our regeneration as a nation, it is necessary that it should be practised not only by a few scattered individuals here and there but by a large body of our countrymen. And this is possible only if those of the educated people who are convinced of the importance of self-help preach it to others who are not yet of the same mind. Besides, self-help in public life is impossible where there is not already a public sufficiently educated as to its supreme need and importance.

The third principle:—The third principle is almost as self-evident as the second. People with new convictions are sure to get demoralised if they cannot create for themselves an atmosphere of their own favourable to themselves. It is necessary therefore that people who want to practise self-help should principally seek such associations as will keep up their spirit by inspiration and example.

Explanation of the Three Specific Proposals:—

The first proposal.—One of the chief obstacles to the growth of our national life is the ignorance and apathy which characterise the relations between the educated upper and middle classes and the masses that live in the villages. The Census Reports show that 95 per cent. of our countrymen belong to the artisan and cultivating classes, the educated classes forming an insignificant minority. It is absurd therefore to think of building up our national life on a basis from which the body of the nation is excluded. If then these dumb millions be included in our scheme of national life, it is the duty of the educated classes to take the first step forward, to mix with them and understand their needs and grievances so as to make them feel that we are their brothers and well-wishers. Such a study of the common people cannot but be fruitful in many ways. It will furnish the materials for a real internal history of the people of the country which is such a desideratum in our midst. And it will open our eyes to the real needs and grievances of the people. We shall then see that various measures for the amelioration of the condition of our village population can be undertaken by ourselves if we have the necessary funds at our disposal—measures of primary education, rural sanitation, moral and spiritual education of the people through suitable agencies such as lectures, *jatras*, *kathakatas* etc, agricultural grain banks and others of a similar nature.

The second proposal.—The measures proposed above all require money. Where is the money to come from, if not from us the educated section of the community? If the people see that all the measures for the amelioration of their condition are initiated not by us, the educated leaders of the country they can hardly be expected to look up to such leaders as their real benefactors. It is therefore proposed that every member of the Dawn Society should set an example by setting apart a portion of his leisure hours for the sake of earning some money to be devoted to any one or more of the above-mentioned objects. The larger the number of contributors, the larger will be the area in which work may be begun and the number of the measures that may be undertaken. If there are ten such contributors they may support one worker who can begin work in one district. If there are a hundred contributors, work may perhaps be begun, on however humble a scale, in, say ten districts, and so on. In this way the whole of the country may be covered by a network of working centres for carrying out the objects noted above.

The third proposal.—Besides funds, a body of wholetime workers and preachers is required to carry out the objects proposed. These workers will have to devote their whole time and energies to this work; and what the members of the Dawn Society in particular can be expected to do in this connection is to find the men who can be entrusted with this work and to contribute to a fund for their support. Here again the amount of work will depend on the number of capable workers that can be found and supported. Work may be begun even with one worker; but if, say, a hundred workers can be found and supported, a hundred different working centres may be established in different parts of the country.

The fourth proposal.—The objects that are mentioned above are not such as can very well be carried out by scattered individuals living in different parts of the country without the aid of a central organisation. The Dawn Society aspires in time to grow from its present humble status into a well-equipped organisation. At present the Dawn Society aims at creating a fund for the above mentioned objects through (i) an Industrial section which includes a *swadeshi* firm (worked mostly by volunteer workers) and (ii) its *Magazine* section. which publishes the Dawn Society's Magazine. The profits of both these concerns are devoted to the purposes of general good for our common country. Members of the Dawn Society can help to increase the funds by sending orders for goods to the Industrial section and by trying to increase the number of subscribers of the Magazine. The Magazine, as our readers are aware, has been started with the main object of spreading a knowledge of India and the Indians among the student communities in India in the different provinces, which it is hoped, will serve to bring together these differnt communities by mutual knowledge and sympathy. This knowledge of India and the Indians is regarded as the fundamental basis on which any measure of self-help can be based. Before we can take our work into our own hands we must know what and where we are and wherein lies our work, and the magazine is intended to serve this object. Members of the Society can help in this work by contributing articles which add to our knowledge of India and the Indians, in so far at least as their own particular districts or provinces are concerned.

For those who are not aware of the nature of the work that the Dawn Society has been doing up till now we proceed to give a short statement. During the first few years of its existence its scope was limited to creating a sort of public life among the student community in Calcutta and among its items of work were included the popularisation of *swadeshi* goods through the Industrial Section mentioned above (which included besides the *swadeshi* firm some industrial exhibitions worked by volunteer workers); lectures on subjects of national importance as well as on moral and spiritual subjects, and discussions based there on. But for the last two years the Society has further widened its scope by starting the present Magazine by means of which the Society's educational work was spread over a wider area. It would not be out of place here to note the part played by some of the most prominent workers of the Dawn Society in helping the cause of National Education that has been lately inaugurated in Bengal, under the auspices of the National Council of Education. The Dawn Society not only took a prominent part in the work of creating and focussing public opinion on the need and importance of education on national lines and under national control, but also supplied a considerable body of workers to the Bengal National College and School founded by the National Council.

PART III.—(*English Portion.*)

Gujarat and Rajputana: a Striking Contrast.

[*Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.*]

The transition from Gujarat to Rajputana is so marked that it naturally makes one think for a moment that the two are not the divisions of the same country. The natural scenery, the atmosphere, the people, their dress and appearances, all differ strikingly. These two divisions Gujarat and Rajputana, border on each other and are only separated by the Aravali hills towards the north and the Salumbra hills towards the south. There are at present only two Railway routes from Gujarat to Rajputana, namely, the northern route via Ahmedabad, Palanpur and Abu Road (B. B. & C. I. Ry.) and the southern route via Ananda, Godhra and Ratlam (B. B. & C. I. Ry.).

Starting at 8-30 A.M., from Godhra in Gujrat, we find our Railway line surrounded on both sides by green trees and fine verdant fields of cotton or grain. Here the range of our sight is limited owing to dense thickets sending cool and welcome breezes on a summer noon. But gradually towards 11 A. M. the scenes begin to alter, the rows of trees on both sides become thinner and thinner while the dense thicket is replaced by hillocks and ridges and the cool and refreshing breezes gradually but perceptibly give way to hot and scorching blasts. Within an hour mountain ranges surround us almost on all sides and close our view. The railway passage is often seen to be cut through the mountains.

It is next to impossible to find a tree on any side of the line; and those solitary trees that meet us at long intervals indicate, by their miserable condition that they are placed in quite an uncongenial climate. Before we reach Ratlam we have to pass through a rockcut passage where we get neither light nor air for about 3 minutes, while here and there the train is washed by water flowing from caves and hollows from above. We arrive at Ratlam, a chief centre of the opium trade in India, at about 2-10 P. M.

The other items of dissimilarity are not less characteristic. In Gujarat every Railway station has water-pipes to supply the passengers with water, water being very easy to obtain here. But in Rajputana, even the station authorities stand in great need of water for themselves and the engines, and very often they have deep wells at a distance of from 2 to 4 or 5 miles, whence they

procure water by a steam pump. The travellers are supplied with water at every station by Brahmin water-carriers free of charge, through the charity I think of the native princes.

In Gujarat the dwelling houses and big mansions, are made of bricks and small and well-cut stone pieces roofed over with red tiles, while Rajputana, abounding in stones, knows nothing or very little of tiles and bricks. The buildings are all of massive stone, black or white, while the roof of tiles is replaced by terraces with lime plaster or stone floors. Big stone slabs replace the iron or timber, and except doors etc. all is massive stone. Thus while the Railway stations in Gujarat cover the whole train with timber roofs, the Rajputana stations afford no such shelter. In order to avoid any the least resemblance the Railway authorities give black uniforms to the Railway police in Gujarat, while they give light yellow Khaki uniforms with red turbans to the Rajputana police.

While we get ghee or oil preparations as also tea and fruits for breakfast or lunch in Gujarat, we get in Rajputana only ghee preparations, no tea and no fruits, though at times we get melons. But we get in Rajputana fresh *puris* of wheat flour, and curd which the hot climate of Rajputana renders extremely welcome. The दहिथर (Dahi Thara) or curd preparations are to be found in abundance.

This contrast between Gujrat and Rajputana also holds good between Gujrat and Kathiawar to the west. For there too the fertile soil, cool breezes and rich and green fields of Gujrat are replaced by the vast barren fields, hot breezes and the few scattered cultivated lands of Kathiawar. Indeed these two clear contrasts show how fertile the soil of Gujarat is. There mangoes, cotton, and various sorts of grain grow in abundance. Gujarat abounds in big rivers that trace their sources from the Aravali or Satpura mountains, such as the Mahi, the Salurmati, the Narbada, the Tapti etc. while there are few mountains and the whole country is level.

I do not think it would be here out of place to look at the dress, manners and customs of the people that inhabit these two countries. The Gujratis put on *Dhotars* reaching from the waist down to the very ankles, and a coat or *kadia* reaching the knees but not going any further. Last come their turbans. The females put on a petticoat which is covered over by the Sari that covers the whole person from head to foot and a *choli* or boddice that surrounds the breast. The armlets and braceles may be of ivory or ivory with gold plates or simple gold bangles but these are neither massive nor ugly-looking in appearance.

But in Rajputana though the same articles, same at least in name, are in use, yet they appear quite different from their namesakes in Gujarat. The Dhotar of the males comes down only to the knees or a little lower but the greater part

of the calf is left uncovered. The *Bandi* which resembles a half coat in size and a kadia in appearance, comes down only to the waste or a shade lower. The turban is more queer. It is a long strip of cloth about 100 to 150 ft. long but 6 inches broad, and as it is strongly twisted before it is folded, it assumes the shape of a big rope. The turban covers the upper part of the head only, leaving the lower part bare as does a small cap. But the noblemen and the officers etc. put on trousers and big gowns reaching from the neck and shoulders down to the very ankles, tight towards the middle so as to fit the trunk, and they put on round their, waist a scarf. Their truban is the same in appearance. Very often these people have another and much smaller scarf covering their shoulders and the back but not the front, which resembles a big towel of fine material.

But the dress of the females is somewhat ugly in appearance. They put on a petticoat often 30 to 40 ft. in circumference sewed towards the top and giving the circumference of 3 ft. but towards the lower extremes it descends in uncomfortable folds, the front ones being pushed forth like a football at every step. But the *sari* is altogether useless in appearance for though it covers the trunk, especially the back, it leaves the greater part of the petticoat bare. The breast and the upper belly are surrounded by a tight boddice. The *sari* also covers the head and the face. While in Gujarat the covering of the face is rare, in Rajputana it is carried to extremes for the females keep their face covered all day long even in the presence of their mothers-in-law, husband's sisters, etc. Even in streets the females cover their face, but here they so keep the veil that it forms a cone round their nose and leaves an opening just sufficient for the eyes to look straight in frcnt.

What strikes an observer most in the female costumes of Rajputana is the size of the bangles, bracelets and armlets. These are made of ivory with gold or silver plates, silver, brass, copper or lac as the means allow. These bracelets reach always the middle point between the palm and the elbow and with the peasantry these bracelets fall little short of reaching the elbow; above the elbow come the armlets that are of the same material and of the same size as the bangles. These articles of show seem much to encumber the poor wearer.

In Gujarat many people use cigarettes or cheroots but in Rajputana these two are unknown and the *chilam* and *hukah* are much in vogue.

But the physique of a Gujarati is inferior to that of a Mewati or a Marwadi. The people of Rajputana are very strong and have a great passion for what is their own, their country, religion, customs and climate. Heroism, I may even say patriotism, is greater there than in Gujarat. In Gujarat it would be difficult, nay, next to impossible to find a fellow passenger with arms, while in Rajputana it is rare to find one without a sword, dagger or musket,

The hilly country and the great dread of highwaymen and robbers make it a rule for the masses to carry some sorts of weapons with them. Again in Gujarat we find the passengers with steel trunks or leather and hemp packets etc. In Rajputana the luggage of the passengers is very small, a bundle of a few cloths and some food wrapped in a dhotar or a chadar.

H. H. MANIAR.

A Mofussil Town in Lower Bengal: Kalna.

[*Extract from the writing of a Recognised Reader under the rules of the Society in its Magazine Sectoin.*]

Kalna is a very ancient town in the Burdwan District situated on the southern side of the river Bhagirathi. The destructive effect of the river waves is very evident here, and the river has within the last few years made considerable progress in lessening its distance from the centre of the town. The scenery, with the river to the east, and vast corn-fields on all sides, is characteristic of Lower Bengal. In the eastern extremity are to be found the ruins of an old fort built in the troubled times of the Bargir raids. There is a big tank near the ruined fort called the Majlis Sahib's tank, which is surrounded by thick forests fit to be the abode of tigers. There are also a good number of tanks owned by the Rajah of Burdwan and the Municipality, and though the people generally use the river water for drinking and bathing purposes, these tanks stand them in good stead during the short time the water of the river becomes muddy. The climate during the spring and summer seasons of the year is rather good but the terrible malarious fever rages virulently throughout the other seasons, keeping the people in a state of prostration and thus hampering trade and industry. The town is surrounded by many villages chiefly inhabited by agriculturists. The people from these places daily come to Kalna to sell the products of their land and with the proceeds they generally buy such things as are not available in the villages, *e. g.* cloth, umbrellas, toys, primary books for their children etc.

The population consists of about 8000 people. The people may be broadly divided into three classes—the gentry, the trading class, and the low class. About half of the gentry are immigrants who have come and settled there for earning a livelihood. They are mostly connected with the Court. Their children are educated at the Maharaja's H. E. School. Of the remaining half, the original inhabitants of the place, some do business either at Kalna or at some other place, whilst others live idly on their ancestral possessions. Those

who work in other towns generally come to their native place during the Durga Puja holidays. The original inhabitants are marked by their mutual jealousies, quarrels and meddlesome habits, and it is remarkable that they are fast dwindling in number and influence, whilst the newcomers are growing in prosperity and influence. These newcomers are not affected by the social habits of the old inhabitants who are divided into parties for purposes of social dinners, so that no member of one party would dine with one of another party. Otherwise the standard of general morality among the gentry is normal. Some of them read Hindu religious books and sing religious songs at the local Town Hall every Sunday. Some of the pleaders take an interest in the cause of Indian advancement.

The trading class forms a minority of the entire population. Kalna is the focus towards which converge all the articles of trade from the neighbouring places. The chief articles are rice, potato, pulse, mustard, and jute. These things are produced either in the adjoining fields or in the neighbouring villages. The villagers convey their goods to Kalna partly by well metalled roads and partly by *Kuchcha* roads, and sell them to traders at Kalna, who in turn sell them either to the local population or to traders from other places, chiefly from Calcutta. The trade is carried by the river on steamers which ply regularly between Kalna, Navadwip, Nadanghat and Calcutta. The traders are well off and manage to live in a simple style.

Kalna has also a small number of artisans and the articles produced by these are mostly for local consumption. There are a few goldsmiths and silversmiths. But their trade not proving to be lucrative, some of them are turning cloth merchants also. There are two or three carpenters who chiefly meet the orders of the lower class people and the villagers, but with the exception of one they are not very efficient. The work of the blacksmith is chiefly confined to making *Daos* which find a good market here. The weavers of whom there are only two or three in number live a very precarious life. These latter artisans are mostly poor. They live chiefly in cottages of clay walls and thatched roofs and live on poor meals.

The low class population is chiefly made up of day labourers, agriculturists, and dealers in milk, vegetables, fish etc. The agriculturists mostly cultivate lands let out to them by persons owning land on *Bhag-jote*—a contract by which the land-owner gives his land and the manure, whilst the other party supplies the labour, and when the harvest is reaped there is an equal distribution of the same between the parties. But some of them have fields of their own, and in case of a man having to cultivate more fields than he could himself do, he has to hire ploughmen to till his land on about 12 as. per diem in the ploughing season. They have to labour from early morn to 3 P. M. and are allowed only half an hour's respite to take a little rest and refreshment. The

day labourers are partly ploughmen, while others are hired by the gentry to fence or weed their gardens and such other works or by the poorer classes for building their cottages. Their wages vary from 4½ as. to 6 as. per diem according to the kind and quality of their work. They have to work from morning up to 3 P. M. and are allowed half an hour's time for refreshment which consists chiefly of fried rice. They have frequently to seek out work in the morning because in very few cases are they engaged beforehand. They frequently live together in groups of cottages which are very liable to take fire. The frequent fires in the town put them to great misery. They have to borrow money at a high rate of interest in order to raise new cottages. To propitiate their creditors they have to work for them *gratis* and to tend their cows without any remuneration. They generally get a full meal a day which consists of coarse rice and a vegetable curry or a little fish.

The town is supplied with vegetables by peasants who usually cultivate the plots of land adjoining their homesteads and bring the products daily into the market-place. The fish suppliers of Kalna are generally better off than their fellow dealers. Milk is sold at eight to ten seers per rupee. The milkmen generally own large herds of cows and they have generally some fields to cultivate. They chiefly grow pulse.

Kalna is a sub-divisional town in the Burdwan District. The Municipal system was introduced here a few years ago. The Municipality is conducted by men of ability and the commissioners spare no pains to look into the comforts of the population. The streets are well-metalled and are scarcely muddy even in the rainy season, and are fairly lighted. There is a Circulating Library and Reading Room and a Town Hall connected with it. The Christian Missionaries have got a charitable dispensary here and two European surgeons attend daily at the hospital and in the surrounding places. They are very kind to the poor. But they have made few converts. Kalna is one of the head quarters of the Burdwan Raj. The Maharaja has got here many shrines of Hindu deities. There are 108 temples of Siva in two circular rows one within the other. Moreover all the Hindu festivals are duly observed and magnificently celebrated. There is an almshouse and a charitable dispensary established by the Maharaja. Chaitanya, the great Vaishnava saint came to Kalna during his sojourn and rested under a tamarind tree which is still pointed out. There is an image of Gauranga in the house of the Goswami family and pilgrims, chiefly from Manipur, flock together to pay their homage to the saint. Kalna has an H. E. School established by the Maharaja. The school is not very efficiently equipped. The palace was once famous for Sanskrit learning and Pandit Taranath Tarkavachaspati, the great Sanskrit lexicographer was born here. Of the many *tols* or colleges of higher Sanskrit learning that flourished here only one now remains. There are four or five primary schools called Pathsalas which receive aid from the

Municipality. The sons of the common people and a few sons of the gentry receive their education there.

A few miles to the north-west of the place is Navadwip, the birth place of Chaitanya Mahaprabhu. Vast numbers of pilgrims flock here during the Rashjatra ceremony. This place is the nucleus of Sanskrit learning in this part of Bengal. Santipur, a place noted for the manufacture of fine cloth is some 6 miles to the north-east of Kalna. The *Rasjatra* ceremony is celebrated here with great eclat and vast multitudes from the neighbouring districts gather here.

SARAT CHANDRA CHATTERJI.

Correspondence.

Re. Bengali portion of the Magazine and non-Bengali Readers.

I.

The suggestion of Srijut Popatlal Govindlal Shah is an opportune one. If by translating only a few lines every month the Non-Bengali readers of your magazine can gradually understand the Bengali language and grasp the leading ideas of the various Bengali passages, it is a great gain. The atmosphere of Bengal is to-day surcharged with Swadeshi spirit. And if some of our friends of the sister provinces learn Bengali they will find out that only the Swadeshi—and not the Bideshi—language can infuse the true Swadeshi spirit. Some suitable passages may be selected (*e.g.*, the paragraph beginning with आमादेर कलेजेर छात्र मात्रेर काछे एइ प्रश्न बार बार हइयाछे) and then literally translated for the Non-Bengali readers. If this method proves a failure some other methods may be conveniently resorted to. I leave all these discussions to abler hands. Whatever the method may be, *a trial is necessary.*

I remain,
SIR,
Yours obediently
RAMPRASAD GHOSAL,
Calcutta.

II.

I quite agree with Mr. P. G. Shah and think with him that one more facility should be granted to the non-Bengali student of India to come to you closer. Bengal has infused just now a spirit of national self-consciousness into her neighbours. Basking under the light she has been shedding around her, we ask for more light, that we may be able to unite ourselves into one family and tread upon the path, fearlessly and joyfully, to the national goal.

I wish to propose an alteration in Mr. Shah's proposal. Instead of giving an English translation of a few lines in which case we shall be under the disadvantage of the beauty of the Bengali language being destroyed by the peculiarity of the English idiom, you can arrange to print by the side of *each* Bengali word, its English equivalent, in a small paragraph at the beginning of the article or at its close. This method will enable us to understand the meaning of each word and also the sense of the entire paragraph very easily; the grammar also may in a way be learnt by this process. Speaking for myself, with my knowledge of Sanskrit and Hindi I was able to glean some meaning from the second paper on Arjuna's despondency in the January number. The subject of the paper being old, I guessed its meaning, but that is not enough.

I remain,
Yours obediently,
VENKA SWAMI RAO,
Chittoor, Madras Presidency.

III.

The January, 1907, number of our Magazine, contains a letter written by Mr. Popatlal Govindlal Shah who suggests the printing of an English translation of a few lines of the passages in the Bengali portion of the Magazine. The year before the last when the question of introducing Devanagari characters instead of Bengali ones was under discussion, I not only suggested in my letter which was published in the November, 1905, number, the adoption of the Devanagari Script, but also the adding of English notes at the foot.

A mere running translation cannot be useful for non-Bengalis to achieve the end in view and therefore a word by word literal translation, I think, is necessary which will give us more facility to learn your language. In short your magazine will become the "Self-Bengali Teacher" in English if you comply with my request.

Yours faithfully,
GANESH SHANKAR,
Kuppelur, Dharwar.

PART III.—(*English Portion.*)

A Village in South Bengal: Mozilpur.

[*Extract from the writings of a Recognized Reader under the Rules of the Society in its Magazine Section.*]

Mozilpur is situated some 32 miles to the south of Calcutta. It is comprised within the district of 24-Pergannahs under the sub-division of Baruipur. The local post office and Police station are at Jaynagar, a village adjacent to it and both the villages are under a common municipality. These two villages have been so closely associated with each other that it would be difficult to describe the one without telling something of the other. For a long time they have been regarded as one village and the establishment of a common school and a common municipality have further tightened the ties of fraternity between the two. The tract comprising the two villages is sometimes denominated by the compound name of Mozilpur-Jaynagar or Jaynagar-Mozilpur.

The history of the origin of the village of Mozilpur is rather remarkable. At a glance one would find that the two villages have between them a narrow depression of continuous length with three embanked roads across it connecting the two villages. This depression looks like a dried up stream though it has been recenly brought under cultivation. History records the fact (which is also corroborated by some definite marks obtained on the spot) that the intervening space together with the tract of land now comprised by Mozilpur was once the old bed of the Ganges when the main current of it followed the course of what is now called Tolly's Nala or Adi-Ganga. To understand this it is necessary that the old course of the Ganges down the southern part of the district should be first known. At one time the Hugli (as the Ganges is called by the Europeans from Santipur downwards) instead of turning south-west at Calcutta as it now does sent out a considerable portion of its waters to the south-east. This south-east offshoot branched off near the exit of the present Tolly's Nala and its course can still be traced in a series of pools and dips across the district of 24-Pergannahs. The old Ganges then appears to have left the present Hugli near the Kidderpur dockyard and to have followed the course of what is now called Tolly's nala, past Kalighat to Goria, where it turned to the south. The old channel has long ago dried up and this dead river was probably in very ancient times the main exit of what are now the Hugli waters. "The pre-historic shirne of Kalighat lies on its route and many large Hindu villages are situated on the banks of the old stream which is called the Adi or original Ganga."

It is clear then that the original stream of the Ganges was not what it is

now at present. The old channel which was once the main stream of the Ganges is now dammed across but there still exist many ancient villages which once stood on its banks. Jaynagar which is further south of Goria is situated on the old bed of the Ganges. In fact we see that in ancient times Jaynagar was an important commercial centre on account of its site and there was an internal trade going on with the other villages standing on the old channel. But as this channel dried up on account of the main stream being turned towards south-west, gradually the bed was silted up and the place became fit for human habitation. This is how Mozilpur was formed out of the bed of the Ganges. Tradition also supports this view of the origin of the village. The inhabitants here consider all the pools and tanks as sacred as the Ganges and they believe that cremation and other funeral rites performed by these pools are as good as those performed on the banks of the sacred Ganges. Mozilpur being practically formed out of the bed of the Ganges, the ponds and pools here have as much sanctity in the eyes of the people as the original stream of the Ganges. Some masts of a ship and other shipping materials were found out recently in the act of excavating a pond. The village now stands as "a specimen of a mordern up-to date village under the guidance of British hands." It has a municipality with a municipal building and a free hospital. The gross revenue of the municipality is about Rs. 8000 per annum and there are many educated persons who act as its Commissioners. There are many fine buildings of modern taste and fashion at Jaynagar and Mozilpur and both the villages are now crowded with brick buildings of various orders. There are many primitive thatches in the village proper as yet but they are going to be smaller in number every day. Formerly the journey to Mozilpur specially when one had to go from Calcutta was very tedious, the conveyance being merely a *salti* (a narrow boat or "dug-out" cut from the trunks of the Sal being 30 to 40 ft long, one and half feet in breadth and about the same in depth). The way lay through the artificial canals or water-ways from Calcutta to Mozilpur, and the journey occupied full 12 hours. But it has now become somewhat pleasant. Since the opening of the Diamond Harbour section of the E. B. S. R. line in 1883, we can make the journey in less than 8 hours time. A Mozilpur or Jaynagar passenger is now to get down at Mogra Hat, and to take a *salti* there to get him to his destination. The canal route which is now adopted from Mogra Hat to Mozilpur is known as Mogra or Narayantola khal which passes by Jaynagar to the Diga khal, which again connects it with the Piali river, an offshoot of the Ganges in the southern part of the district. It should be known here that canals or artificial water-ways form a particular feature of the 24-Pergannahs (especially in its southern deltaic portion) their number being 21 of which 18 have an aggregate length of 127 miles. Thus we see that though the passenger traffic for these

villages is now mainly carried on by the Railway yet the import of piece goods or other things are carried on by the canals. The Danganicha khal runs close up to Jaynagar and water communication between Jaynagar and Calcutta is kept up by several small water-courses which ultimately lead into Tolly's canal. Besides these there are through roads connecting Calcutta and Jaynagar. Of these the Kulpi road is the most known

The population of Mozilpur proper consists mainly of Kaysthas and Brahmins, the lower classes such as *Kaibarttas*, *Bagdis*, *Kaoras*, *Pouds* and *Jugis* living in the outskirts of it. There are also a few native Musalmans here besides immigrants from other places. Most of them have no direct connection with the Government, the revenue being collected by the Zamindars of the place. Formerly the Zamindars of this place were the natural guardians of the people and they did every thing in their power to promote the well-being of their tenants. They protected the people, settled disputes and encouraged education among the people. No measures could be taken in the village which were not directly or indirectly promoted by the Zamindars. The people in all cases gladly co-operated with them and the result was that there was established a common bond of unity, a sense of good feeling between the two classes. But since the introduction of British administration, *i. e.*, since the advent of the municipality and the police system the village has lost its heart and instead of being a living organism, it has become a mere tool to play with in the hands of some flippant and time-serving men. The tone of unity that prevailed all over the village is gone and a distinct party feeling has been created.

It is good to mention in this connection a Hitaishini Sava which has been lately started at Mozilpur with the main object of finding some remedy for the evils mentioned above by creating a sort of public opinion in the place. It is a corporate body composed of the leading inhabitants of the place as its members and is based on a democratic principle. The Sava has done much work during the few years of its existence. The two most important are in connection with the Famine and the Exhibition. The autumn of 1906 threatened Joynagar and Mozilpur with their surrounding villages with an imminent and disastrous famine the Hitaishini Sava stopped this by collecting subscriptions from various quarters and making a free distribution of rice to the famine-stricken people. Secondly, it held an Industrial and Agricultural Exhibition during the last Easter Holidays. It was a grand success. All sorts of Indian goods that could be possibly procured were all displayed on the occasion. In fact, it furthered the cause of the Swadeshi movement by giving a fresh impetus to the local manufacturers by encouraging them with prizes and medals. The Sava is becoming popular every day and from its growing popularity we can well be assured that it will one day attain the function for which it was started.

The Kaysthas and Brahmins live in the village proper and there are

separate divisions or *paras* assigned to them called Dattapara, Chakraburtti-para, Bhuttacharji-para, Nundi-para &c. There is no sign of ill-feeling between either of these *paras*. The Brahmins here, specially of the old type, are strictly conservative in their character. They adhere to the old path of their ancestors and any reform whether for evil or good is repellent to their eyes. They are broadly divided into Kulins and Mauliks as are the Kaysthas. The practice of child-betrothals which was once the great social blot of the Vaidiks has now almost disappeared. There is another class of Brahmins who are styled 'degraded Brahmins.' These are Brahmins who have lapsed from their high rank by indiscriminately accepting alms or by ministering as priests to the low castes. They are sub-divided into (1) Acharyas, (2) Agradanis and (3) Bhats. The 'degraded Brahmins' are held in abhorrence by the good Brahmins. The widows both amongst the Kaysthas and Brahmins are to take one meal a day and they are strictly enjoined to abstain from fish. But the custom is not so rigid among the low castes. There they indiscriminately eat everything during the years of their widowhood. But the re-marriage of widows is not prevalent among any class of men.

The system of education here is conducted mainly through these three channels:—(1) through a *pathsala* (2) through a *tol* (3) through an *English school*. The former two *viz.* the *pathsala* and the *tol* are indigenous systems of education, the *pathsala* being meant for the younger and the *tol* for advanced students. All classes of men including the *kaibartas* and others go to the *pathsala* and get such preliminary education as might enable them to grapple with the common needs of life. But no one goes to a Tol to learn Sanskrit except these Brahmins who want to follow the ancestral professions of their fathers and thereby hope to earn something. But these are becoming rare everyday and people do not care to send their boys to these places. The percentage of boys is far greater in the English school which is situated at Joynagar. It teaches up to the Entrance Standard and has been of very good repute for above 30 years. Every man who would see his boy obtain a Government post or become a pleader sends him to the English school. There being no college here the boys are obliged to come to Calcutta after getting through their matriculation to the old school. The village is in need however of a national school.

Among the lower classes, the *kaibartas* are generally found to be engaged as domestic servants, while the others such as Pods, Doms, Bagdis &c. depend mainly on their day's labour. A labourer is to work from morning till 12 and again after taking his meal from 3 to 6 in the evening. For this he gets 4 as. per diem. These men generally lead a hand-to-mouth existence and they are so reckless about their own interests that they would not care for to-morrow if they can spend to-day merrily. The class of peasants however who solely depend

on agriculture live in the remote villages some 10 or 12 miles distant from the place. The attitude of all these people towards the British Government is that of supreme awe and blind fear and they would care more for the word of a Police constable than that of a respectable citizen of the place.

There are some immigrants here who are mostly Uriyas or Mahomedans. The Uriyas are chiefly employed as palanquin bearers and domestic servants. Among the Mahomedans, the chief immigrants are from Jessore and Faridpur, the majority being boat-men and day-labourers. A number of people emigrated to the 24 Pergannahs from Hugli and other places in the Midnapore District after the cyclones of 1824 and 1834 and settled permanently in the Sunderbuns and adjoining places. They are hence called *Bhasa* or the 'floating' population.—The number of *Bhasas* in Mozilpur is very few, there being 3 or 4 such persons at the utmost.

Both Jaynagor and Mozilpur can boast of many ancient Hindu temples. There is a line of temples numbering a dozen in Joynagor on the old bed of the river which has now been dammed across. Radha Ballav Jee of Jaynagor is widely known here. An annual fair or *mela* is held during the month of Falgoon on the occasion of the *Dol Jatra* festival. It lasts for a fortnight and above 50,000 men assemble here from the surrounding marts and villages to witness the great *mela*. There is a tradition which relates that at one time the image of Radhaballabhjee was mistaken by a tiger for a living human being and carried off into the jungle where he left it. The idol was missed and a great noise made. The god then appeared to a Brahmin in a dream and told him where in the jungle the image was to be found. The Brahmins proceeded there in a body and on finding the idol returned home in triumph. There is also a miraculous tree, it is said, in the *Thakerbari* of Radha Ballav Jee, which buds and blossoms every year on the eve of the Dol Jatraday and the flower of which is offered in the morning to the idol.

The principal article of trade in Joynagor and Mozilpur is table rice. Jaynagor contains a large bazar. The population in the villages is above 12,000. The number of pleaders and Government servants is increasing everyday. Jaynagor is surrounded by many ancient villages, such as Maijda, Banam, Borasat, Surjapur &c.

The Swadeshi morement is in full swing here. Foreign salt and sugar are practically excluded from the market and there is none who can dare to purchase or sell these things in an open fashion. Some 10 or 12 handlooms are now being worked at Mozilpur simply by the effort of a band of student volunteers.

Hardwar and its Neighbourhood.

Hardwar is one of the most celebrated places of Hindu pilgrimage and throughout the year there is a constant flow of pilgrims from all parts of India, to bathe in the sacred Ganges there. The Oudh and Rohilkhand Railway has a station near the place where people get down ; and from thence either a *tum-tum* or a closed carriage takes one to Hardwar. There are several *Dharamsalas* but they are generally full and gentlemen are considered "undesirables" as the men in charge cannot squeeze them as they like. We hired a small room in a Panda's house to accommodate eight persons for Rs 1/8 a day. I might here say that such houses are licensed by the government and the number of persons that each room should accommodate is fixed. The Government charges, I was told, 2as. per head per annum for the number of persons to be accommodated in each house according to the license.

The River Bank.

As soon as we had arranged our luggage we went to have a bath in the sacred river. Hardwar is a very small town and no place is more than five minutes walk from the river. The bathing ghat is one of the finest I have seen any where. The Ganges here is a glorious sight with its rushing and roaring current. The long ghat with its extensive platform is always a scene of life and bustle. Some are busy bathing, some are changing and washing their clothes, some are filling their water pots to be carried home with the holy water, some are performing their pujas, and so on. The majority of the people bathe with a *lota*, as with the strong current it is rather unsafe to enter the stream. On the river bank are several palatial buildings belonging to the Maharajas of Kashmir, Patiala and others ; in the distance are seen the glorious Himalays. A curious sight met my eyes there, I saw several men passing down the river on rafters made of Kerosine oil tins with a bamboo pole to guide them. On enquiry I found that these were full of milk which these men were bringing from the hills higher up. By this rapid and ingenious mode of conveyance they can bring it without any expense or trouble to Hardwar and the adjoining places. When they have sold it off, they carry the empty tins back by road and again come the next day. This saves them a journey of several hours and the labours of many men.

A Road Scene.

The roads of Hardwar are very narrow and are paved with stone blocks, which are easily available from the hills and the river-bed. It is a matter of no little difficulty to make one's way through them, there are shops on both sides with their customers, there are the hawkers sitting in the middle and there

are those sacred bullocks appropriating half the road way to themselves. It is the Punjabis who frequent Hardwar the most as it is the nearest place where the Ganges is available to them. The Punjabee woman uses close fitting trousers, a *Kurti* and *urani*. She is generally tall, handsome and well-built. It appeared as though they have all left the Purdah system back at their homes.

One meets with very frequently here misshapen cows which are exposed for the benefit of the credulous, to make them offerings. I was told there is a regular trade in such cows in the *terai*, when young calves are killed and part of their bodies such as tails, legs, jaws etc. are engrafted to those of other living ones. Having thus acquired sanctity, they are sold for Rs. 100 or so to sadhus and others who with their stock-in-trade carry on a profitable business.

Important shops.

The most important shops appeared to be those of the tin-smith and of the seller of bamboo lathies. The former has always a large crowd anxious to buy tin bottles or cans, to carry back the Ganges water to their homes or to have these soldered up so that it might not spill on the way. A roaring trade also goes on in bamboo lathies. Every man makes it a point to buy from one to a dozen such lathies. They are all of solid bomboo and being heavy and strong are much preferred. The price is about one anna for each.

Kankhal and Kangri.

From Hardwar we went to see the Arya Samaj Guru Kul at Kangri. On our way we passed through Kankhal about 2 miles from Hardwar. The Ganges canal commences from this place and there are quarters here for the canal officers There is a hospital here founded by Swami Vivekanand and maintained by the Ramkrishna mission.

There is also here the Rishikul, lately started by the Sanatan Orthodox party in imitation of and in opposition to the Guru Kul of the Arya Samaj. It is patronised by several Rajas and Maharajas, and has the full force of the Orthodox party at its back. The number of students is about 30; they are mostly the sons of Pandas, and Purohits of the place; the three higher castes alone are admitted; the students are both married and unmarried, the former imitating the life of Brahmacharis. It would justify its existence if it only turns out a better type of Pandas and Purohits.

The Arya Samaj.

It is another four miles walk to Kangri, three of which have to be done in the dry river-bed full of stones and pebbles, a by no means easy task. Kungri was the property of a local Zamindar, who made a free gift of it to the Arya Samaj. The Arya Samaj, it might not be known to all your readers, follows the

Vedas, and does not recognise idol worship, the caste system, pilgrimages and other such later innovations. This has brought it in violent collission with the Orthodox party and the fight which began some thirty years ago still rages in all its fury. The Arya Samajis are marked by a robust vigour and they are always ready to argue with any body and every body with a view to convert him to their faith.

The Guru Kul.

Lala Munshi Ram started the Guru Kul at Kungri some years ago. It aims at educating students on strictly national and Arya Samajic lines. The students do not appear at any University examination. The Guru Kul will grant its own diploma. The course extends to over 16 years, the final examination being equal to the B. A. degree examination of the Government Universities. Sanskrit and a thorough study of the Vedas forms an important part of the education. The students join when 7 or 8 years old and must remain at the Guru Kul during the whole period of their study. They must be unmarried and must lead the life of *Brahmacharis* according to our ancient ideals. The parents or guardians of the boys have in each case to execute formal deeds giving over their sons to the Guru Kul and undertaking not to withdraw them before the expiry of the term of their study. The fee now charged is Rs. 10 a month for each boy which includes tuition, boarding, clothing, books etc. The Guru Kul was started with 3 boys and the number now is over two hundred. Every year about twenty new students are admitted, a large unmber being rejected owing to want of accommodation and other reasons. It would be five years yet before the first students of the Guru Kul would have their alma-mater. In view of the work Bengal has undertaken in the same direction, it would be interesting to know how they would do in the world and how far our country will benefit by them. No trouble or expense is being spared to give them an ideal education.

The monthly expenses are now about rupees three thousand. No Raja or Moharaja contributes a single pice. It is a purely middle-class movement and supported entirely by them. The teachers and professers have all given their services for a bare maintenance. The largest income is derived from free offerings of those assembled at the anniversary gatherings ; while throughout the year small subscriptions and donations are received from all parts of the country and Samajists even from far off Africa and China do not forget to contribute their mite to the upbuilding of the institution.

After a walk over the extensive ground, which is yet in a wild state and an inspection of the simple building we left the place for Hardwar with a prayer for the success of this noble institution.

Ram Chandra Pandit.

PART III.—(*English Portion.*)

Sirdar Ajit Singh.

We give below a letter from Sirdar Ajit Singh's elder brother. The letter is a very interesting one as it draws an outline of Ajit's life before he was deported.

Sir,—I hope you will be good enough to insert these few lines in your paper and let the Indian public know something about the unrest in the Punjab and the real nature of the public acts of Sirdar Ajit Sing.

The latter, who has recently been honored with deportation, is my younger brother, I being three years older than he. We were brought up together, and our views regarding public questions were identical. His thoughts have been soaring high since his boyhood. He keenly felt the wretched state of his motherland and was ambitious of serving her to the best of his ability.

When about to appear in the Entrance Examination Ajit was pressed by our father to marry, but he respectfully declined, saying that he had dedicated himself to the service of the country. Since then he has been leading the life of a hermit. In the College he surprised his professors by the display of his talents. Leaving the College, he served as a moonshi to European officers and taught Urdu to the latter, and he proved a first class Urdu teacher. It appears that during his two years' teachership he bought and studied with close attention a number of useful books and fitted himself for his self-imposed mission of helping his down-trodden countrymen. In December, 1906, he took the charge of editing a paper called *Bharatmata* at Lahore. He came d wn to Calcutta to join the Congress, the proceedings of which gave him a fresh impetus to his mission.

Soon after he felt that his services as a political missionary were sorely needed by the people of the Punjab, specially in connection with the Land Assessment, Irrigation Cess and the Colonization Act which threatened to reduce the Punjabees to the status of a starving and down-trodden people. He at once commenced work and delivered

his first lecture at Lahore on "The wretched state of India." On the same day Mrs. A. Besant, the well-known Theosophist, was to have delivered her lecture at Lahore and hence it was feared that the attendance would be very small. But beyond everybody's expectation the audience was over three thousand, and the general verdict was that the lecture was the outcome of mature thought and replete with valuable information. Next week ten thousand people assembled to hear his second speech and his popularity spread like wildfire through the length and breadth of his province.

In the following week the compound of his house, which could accommodate 15 thousand men, was filled to suffocation and thousands of eager hearers had to come away for want of room. Many thousands of Manjha, *i.e.*, Baree Doab Sikh Zamindars now began to come to him for help in their distress about increased land and irrigation cess. This cess, already ruinous, had been doubled in many cases. Sirdar Ajit Singh readily placed his humble services at their disposal. The big and title-hunting men of Lahore denied the oppressed Sikhs a night's rest at their places. But my brave brother, whose heart bled for their sufferings, offered them his house and humble hospitalities most cheerfully.

Although a young man, Ajit had the foresight of shrewd and experienced political workers; and he saw, from the treatment accorded to the petitions and memorials of the longsuffering ryots by the authorities, that the present method of political agitation was a mere waste of energy. He was confirmed in this view by the utter disregard of public opinion in Bengal in reference to the partition of the province He, therefore, thought of changing the existing mode and replacing it by a more effective one. In short, he pointed out to his hearers that, as their earnest protests against the land and water cess measure, through their public meetings, their newspapers and their representatives in the Legislative Council, had gone in vain, so they should adopt the policy of the non-conformist Passive Resisters in England : and like them they should prefer jail to the payment of the increased canal water cess which, as a matter of fact, it was beyond their power to pay. The Zemindars of Sikh ryots acted up to his advice and the obnoxious Act has been repealed. This is the sedition which Ajit Singh preached and for which he has been banished by the enlightened Government of England whose rule, it is alleged, is based upon the "eternal moralities of justice and righteousness."

Of course the Government is anxious to prove that the repeal of the obnoxious Act is not due to the agitation organised by a band

of patriotic men like Sirdar Ajit Singh and others but to its own generous feelings. Be that as it may, the people of the Punjab know to whom they owe their deliverance. This is the first time since the beginning of British rule in the Punjab that a Bill which was expected to bring 40 or 45 lakhs of Rupees to the coffers of the State and which has been passed by the local Council was at last withdrawn. If Lala Lajpat Rai and Sirdar Ajit Singh have been deported and the gates of the jail opened for others, the sacrifice is not too great for the result achieved. The Punjabees have now learnt how to bring the Government to reasonable terms, though they have lost some of their best men for the purpose.

A few words more about my dear brother and I have done. A rumour was afloat to the effect that he had fled. Nothing of the kind, for he has no fear of death as he feels that his soul is immortal and cannot be killed by even the most powerful Government in the world. Had he intended to run away he had plenty of time and opportunities to go out of the Punjab. What he did, however, was to linger near Lahore where his captors were moving heaven and earth to capture him. Why did he adopt such a course ? Well, his success was not yet complete when he and Lala Lajpat were ordered to be deported When, however, he heard that the obnoxious Act had been repealed, he became utterly careless and was willing to share any fate that might await him. His mission was to save his people from the disastrous effects of a measure which he felt would crush them down, and having fulfilled that mission he was absolutely indifferent as regards his personal safety and was thus easily caught by the detectives.

It is not for me, an elder brother, to praise Ajit Singh, my younger. But now that he is no longer with us and possibly we have lost him for ever, I deem it my sacred duty to let the general public know him in his true character. He has been maligned by the authorities both here and in England. But he never sought their good or bad opinion. Our family is of course, proud of having possessed such a member and there are also tens of thousands in the Punjab who are just now blessing him for his unselfish devotion to his mother country. With these words I beg to close the letter. I have no command over the English language, but I hope I have been able to make myself tolerably intelligible to the general reader.

S. KISHAN SING.—
Elder brother of Sirdar Ajit Sing, Meetul.

The Sacred City of Nasik.

[Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section]

Nasik is some 117 miles from Bombay by the G. I. P. line and it takes about 4 hours to reach the place by the mail train. The city is situated on the banks of the Godavari, which flows from the Brahmagiri hill near Trimbak, some 18 miles to the north of Nasik. The railway station is about 5 miles from the city, and tongas, bullock carts and tram cars are ready there to serve the travellers. The road between the city and the station is in good order. The climate is healthy.

Nasik is regarded by the Hindus as being the ancient residence of Shree Ramchandra, the hero of the Ramayan, during his 14 years' exile from Ayodhya and his rambles in the Deccan forests. The Panchavati just on the opposite bank of the river, which is not more than a hundred yards in breadth, is identified with the historic Panchavati of the Ramayan, which sheltered Rama, his consort Sita, and his brother Lakshman for 12 years, and whence Ravana carried awaya Sita to Lanka. This gives sacredness to the city and hence thousands of orthodox Hindus make it a point to go on pilgrimage to this historic spot on several religious occasions like the eclipse, *adhikmas*, [the leap month that comes every third year according to the Hindu calendar and is regarded most holy], or the *Sangat Varsha* [every thirteenth year, when the planet Brihaspati is in the Singh or Leo Zodiac—the Kavra kunbis of Gujrat can get their daughters married in this year alone, while no other castes can celebrate the same in this year]. The river Godavari claims the holiness of the Ganges during these periods.

For ordinary visitors there is a good Travellers' Bungalow, while for the pilgrims there are a number of Dharmasalas in the Panchavati. Besides the Gors or Pandas give good accommodation to their *Jajmans* or clients. Every pilgrim has to answer repeated queries as to his caste, surname, and locality, from the Pandas who abound here as they do at any other Hindu place of pilgrimage, and the poor pilgrim is not free till he meets his own family Gor. Again, after the fashion of the Moghal tyrants as it were, the Nasik Municipality charges 4 annas per head, from the Hindu pilgrims, and no one is allowed to enter the city till he pays this capitation tax.

As I said above, the city is on the banks of the Godavari, which separates it from the Panchavati. There is a stone bridge on the river, enabling the carriages to run between the city and the Panchavati, while there are stone dams for the use of people who go on foot. The banks of the river are covered with stone pavements and bathing ghats. There are more than a dozen squares or Kundas into which the river is divided in its course, the more prominent

among these being the Ram Kunda, the Sita Kunda, and the Lakshman Kunda. On both banks there are fine havelis of the rich and showy and hospitable Dharmasalas. There are a good many temples on the banks but the most prominent are (1) the Lakshman Mandir on the Ram Kunda where the Shraddha ceremony is performed by the pilgrims and (*b*) the Shiva temple—both on the Panchavati side of the river. The Shiva temple is of black stone, and near the entrance there is a big brass bell. The temple is not rich in sculpture, the main dome over the Shivalinga is but moderately high, and light and accommodation are meagre. The temple is surrounded by a square corridor roofed over by a terrace; the four angles of this square have each a small minaret.

The city itself can boast of no important temple and almost all the religious importance of Nasik centres in the Panchavati. Here is the historic Sita-Madhi where Sita is reported to have lived in company with her consort Rama. The Madhi is subterraneous and the entrance door is only about 3 ft. high by 1½ ft. broad. One has to enter crawling and a lamp is absolutely necessary in order to dispel the darkness. There are some 4 separate rooms about 6 ft. by 3 ft. each; each is some 6 ft. high and connected with the other by a small opening in the walls. In the first room there are the idols of Rama and Sita and Lakshman while the others have each a Shivalinga. Just outside the Madhi there is a connected group of banyan trees called the Panchavati. At present the Madhi is sheltered by a small two-storeyed house occupied by some Sadhus.

Another important temple in the Panchavati is the Ram Mandir. In design the temple resembles the Shiva temple described above, but the dimension is greater. The surrounding corridor is used by the poor pilgrims and Shadhus. The temple is of black stone and there is some attempt visible at sculptural beauty. The temple contains a small image of Shree Ram. They say that the image is made of sand as made by Sita while she lived in the Panchavati with her royal consort. There are Vaishnab temples also in the Panchavati: these are (*a*) a haveli and (*b*) a *bethak* standing side by side.

The forest Dandak described in the Ramayana as the residence of Shree Rama for 12 years during his exile is some 3 miles from the Panchavati. There is no main road leading to the forest and the way is zigzag. On our way we have to pass by a temple of Hanuman the monkey devotee and general of Shree Ram. The idol has five faces and is called the Panchamukhi Hanuman. In the temple just by the side of the idol there is a small cave wherein is the small idol of Jatayu (the eagle that is reported in the Ramayana to have fought Ravana when he was stealing away Sita) and in the front of the idol there are two footmarks of Vishnu as they say, carved on a small stone block. The temple is altogether ugly and neglected and has only two walls and a shabby tiled roof. Further on we have to pass by a small

temple of Shree Rama as also by two caves dug out by the Shadhus to attract the pilgrims and thus maintain themselves. The entrance to the forest is marked by a small temple of Shree Rama. The temple has a tiled roof and no stone dome. The surrounding corridor is used by the resident Sadhus. In one part of the corridor there is a small room wherein are worshipped the images of Nara Narayan. Outside the temple premises, we find a small square *knnda* built by a certain female pilgrim from Bombay.

From this temple we pass on along a narrow avenue between the trees till we approach the place called the Lakshman Samadhi or the place where Lakshman, the noble and heroic brother of Shree Rama performed his long and arduous penance. There is a small modern temple of Lakshman here. Hence we proceed further till we approach the dried bed of the Godavari. Entering this we came to a place in the middle of the river bed where there is a small carving in stone representing Lakshman cutting off the nose of Surpanakha, the sister of Ravana. By the side of this there is a small image of the sage Kapila and just in front of him we find a small *Kunda* 3 ft. by 3 ft. called the Kapila Kunda. A little way from this place we find small wells naturally dug in the rock. These are only a foot or so deep as far as the water inside is concerned and altogether not more than 5 ft. deep. These five wells are inter-connected by small openings in their sides below the water-level and the pious pilgrims pass through these in order to get themselves freed from the sins they might have committed. A little way from this place there is the confluence of the Godavari and the Kushavati. Here also there is a deep and narrow cleft in the rock, held to be the Banaganga caused to spring by the arrow of Lakshman. The scenes are all modern, but the whole atmosphere of the forest breathes as it were the breath of antiquity and gives great delight to the visitor. Here we may close the religious side of our description.

The most important place of notice in the neighbourhood is the Lena Caves, or the *Pandav Gufa*, 5 miles away from the city on the Bombay road. There is a straight road leading to these caves and it takes about an hour for the tongas to reach them. The caves are on a hill. Leaving the carriages at the foot we have to ascend the height by a narrow rugged and zigzag path ; after an arduous walk for some 15 minutes we find ourselves in front of huge and commanding carvings in the hill representing big and spacious halls and chambers. To begin with, we pass by a small lake dug inside the hill. Thence we pass by the magnificent chambers of the 5 Pandav brothers as they call them. The stone pillars are massive and rich in carving. Then we come to a big hall containing a tall image of Shakti. In the four walls of the hall there are also small apartments for the sages, to perform their religious rites in the quiet and meditate upon the Brahma. Thence we pass on to the hall called the Indra Sabha, where there are huge stone images of Indra, Surya, Chandra etc. Here

also there are small rooms in the walls. Next we pass on to the Dharma Sabha wherein we find the images of the 5 Pandavas and Shree Krishna. To enter this hall we have to ascend by a small iron ladder. Next we came to a small but beautiful arched hall wherein is kept on a square pedestal a huge stone mace called the *gada* (गदा) or club of Bhima the second of the 5 Pandavas There are also other minor halls wherein we meet with the images of Drona, Bhishma, Duryodhana, Karna, Dhritarashtra and other heroes of the Mahabharata as also on the walls, the images of Abhimanyu, Nala, Drupad, Virat, and others. In one hall we find the representation of Bhima killing Kichaka the brother-in-law of King Virat as described in the *Vanaparva* (वनपर्व) of the Mahabharat. There are also *Shilalekhas* (शिलालेखा) on the wall in the ancient characters. The whole presents a grand eloquent and commanding sight and well repays the arduous labour of ascending the hill. It also bespeaks the hand of skilful artists of the long long past of India and well informs the visitor of the glorious past of the Hindus. The whole scene is incapable of being even partially described by a casual observer like myself and I am sure will highly tax the genius of the best poet or painter to give an adequate description of the same. Standing before such grand scenes one naturally learns to respect India's past glories and it makes every true Indian proud and justly so of the ancient glories of his fatherland, and then as he begins to compare the little known glories of forgotten times with the much belauded present he can not but shed tears of sorrow for the present degraded state of India. Where are India's ancient poets like Kalidas and Magh, where are gone her ancient sages and thinkers, where her ancient prosperity and industries? Alas! all this is now a matter of forgotten history. It cannot but be said that it is by visiting such noble monuments of India's past glories, that an Indian youth may be best made to love India and things Indian. The Clives, Hastingses, Nelsons and Welingtons cannot inspire us with the same patriotism as the Prataps and Shivajis, and Akbars. Such are indeed the ideas that flash one after the other in rapid succession in the minds of the student of Indian history ancient and modern after visiting scenes like these.

H. H. MANIAR.

A Trip to Chilka.

[*Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.*]

From Calcutta to Puri.

Our dear motherland is an epitome of the world. Here we meet with almost every sort of geographical feature. If you want to see the biggest

mountain in the world, go to the Himalayas ; if you want to see a very large river, go to the Indus ; if you want to see a barren desert, go to Rajputana ; if you want to see a large island, go to Ceylon ; if you want to see a lake, go to Chilka, and so forth. In short, the bounteous hand of kind mother Nature has spared no pains to beautify India by every sort of ornament. Wherever we go in India, new, strange and beautiful scenes meet our eyes. I am one of those who are always fond of visiting new scenes and observing strange characters and manners ; and I have tried my best to visit a few of the many beautiful scenes of my own motherland. I shall relate here some of my recent adventures—if they can properly be called adventures.

I am a student of the newly born Bengal National College and School. When my summer vacation began I had no mind to spend the holidays in this much-vaunted "City of Job Charnock." Emancipated for a couple of months 'from the abhorred thraldom of book, birch and pedagogue,' I formed 'gigantic plans' in 'high glee' for having a 'world of enjoyment' by visiting distant 'places of interest.' So that one fine evening I left the metropolis for the sacred city of Jagannath (Puri) to fulfil my desire. The train whistled through fields, forests, hills and rivers till at last it reached Puri the next morning. When the moon rose for a few hours in the night the scenery through which our train passed presented a delightful spectacle. Leaving the station I went direct towards my residence which was situated just by the sea-side. On my way I met with objects of great interest which are now beyond the range of our subject. From my residence I saw that at sea all is vacancy, only the gentle undulating billows rolling their silver volumes, as if to die away on those shores.

On the Way to Chilka.

To the west of our residence a broad sandy tract of land stretches like a desert for several miles. On the other side rise hills and hillocks that appear like dark clouds above the horizon. On enquiry I learnt that these were the lofty Banpur hills that rise from the western shores of Chilka. And no doubt where trees, earth, water and stone live together in well-defined forms, the natural scenery must be very beautiful. I made up my mind to visit the spot. One of my friends, a student of the Cuttack Ravenshaw College, has his ancestral home at the foot of these hills at Banpur, some three miles to the west of the lake. I wrote to him that I should like to visit his place. In reply he told me that he would be very glad to receive me. So the next morning I left for the place. I had to alight from the train at Balugan station, some 72 miles from Puri and situated just on the shores of Lake Chilka. The Bengal Nagpur Railway passes along the shore of the lake from Bhusandpur in the north to Humma station in the south, a distance of 48 miles, so that

the lake may be seen very advantageously from the train as it proceeds. Balugan is just in the middle of this distance.

The Lake and its Scenery.

"Chilka is a shallow inland sea situated in the south-east corner of Puri district, Orissa, and in the extreme south extending into the Madras district of Ganjam. A long sandy ridge, in places little more than 200 yards wide separates it from the Bay of Bengal. On the west and south it is walled by lofty hills, while to the northward it loses itself in endless shallows and islands just peeping above the surface formed year by year by the silt which the rivers bring down. A narrow single mouth cut through the sandy ridge connects it with the sea. The lake spreads out into a pear-shaped expanse of water 44 miles long of which the northern half has an average width of 20 miles, while the southern portion tapers down to a point barely averaging 5 miles wide. Its area varies from 350 square miles in the dry season to 450 in the rainy season. Its depth is from 3 to 5 feet, scarcely anywhere exceeding 6 feet. The scenery of the Chilka is very varied, in parts exceedingly picturesque." (*B. N. Railway Guide.*)

Banpur, an Orissa Village.

From Balugan I went straight to the house of my friend. The sky was blue, and the sun overhead had by this time reached the meridian. But the heat was very mild, the cool refreshing and balmy breeze of the lake blowing profusely and giving joy and relief to the weary travellers. When I reached my friend's house he was all attention to me. Indeed I cannot find words sufficient to express my gratitude for his admirable hospitality. The fatigue of travel in a sunny midday brought charming sleep to me after dinner. In the afternoon when the sun was on the wane my friend together with some of his co-villagers and myself went up hill and down dale. The hill at the top of which we ascended up narrow bye-paths through forests and brambles is named *Ghantasila* and the dale at the bottom of it is known as *Srinivaspur Upatyaka* by the eastern side of which flows a streamlet known as *Salila.* We went up to a height of some 500 feet whence the plains around looked exquisitely picturesque. Below the hill a man was seen ploughing his little plot of land with his pair of oxen. From our position on the top of the hill he looked very small. The evening shades began to lower upon the brow of the hill, the lowing herd turned homewards, and the warbling birds, flying to their respective abodes up in the trees were heard to pour forth their melodies as if bidding "adieu, adieu this evening" to us and to the wearied world. We went down to our respective shelters and supped and slept.

The next morning I went round the village. Since I can speak Uriya fairly well I picked up some acquaintance with the local people. I was led to a

temple of *Bhagavati* (भगवती) which was erected simultaneously with the famous shrines of Jagannath and Bhuvaneswar, though on a much smaller scale, by the then ruling prince of Puri. The style is similar to that of the Bhubaneswar temple. Then I went to the bazaar. Though it was a small one yet all the bare necessities of the local people could be had there. All sorts of vegetables and fish are very cheap. The people here are remarkably poor. Few can afford a chattak of ghee or proper oil, though these articles are cheaper there than in Bengal. They do not use mustard oil in their curry as we do in Bengal, but instead of that they use castor oil in spite of its offensive odour, because it is the cheapest sort of oil to be found there. This is even the case with Brahmans, who are exceptionally poor. The weavers are richer than the Brahmans. Manchester has not been very successful in ruining their trade. All classes from the richest to the poorest wear dhoties manufactured in the village which are very coarse. The physique of most of the villagers seemed to be strong, but poverty gives them a morose and melancholy look. There are a Post Office, a Middle Vernacular School and a well-equipped hospital in the village. The British bureaucracy is represented by a Police Sub-Inspector and his subordinates. Education seemed to be at a discount. My friend is the only man in the village who has had the benefit of western education extended to him.

On the Shores and Islands of the Lake.

In the afternoon I and my friend went together to walk by the Chilka. It was a very pleasant afternoon. There was a brisk breeze which disturbed the surface of the lake into sharp ripples. The next morning I left Banpur, for how long none but God can tell. My friend accompanied me. Just on the shore of the Chilka there is a couple of hills. They stand side by side and are called *Mambhonja*, "the Uncle and Nephew." We went to the top of the "Uncle" which was decidedly the higher. The scenery around was grand. To the south of the hill spreads the vast expanse of water, to the north and west stretch a vast plain. We descended and arranged for our meal under a shady banian tree.

There is an island called Parikuda in Chilka some six miles from the mainland. After finishing our meal we hired a *donga* (a small and slender canoe) to go to the island. It is a large piece of marshy land. In the interior of the island there is the palace of a local Raja of fishermen. In an hour or two we left the place. When we were some two miles from Parikuda and four miles from the mainland, we were overtaken by a severe cyclonic storm. The water was there exceptionally deep at the foot of a hill which rises from the lake. We directed our boatman to steer towards the hill where we took shelter

till the storm passed away. When we reached the mainland we passed the night in a small cottage hired for the night for a trifling sum. The evening was free from clouds. It was the night before the full moon. The moon-lit ripples of the lake seemed very fascinating.

Next morning we went to a forest some 15 miles from Chilka. It was a very dense one, covered with big trees and thick bushes, so that even in broad daylight the Cimmerian darkness prevailed. By the side of the forest there is a long range of hills which forms the boundary between the Lower Provinces and the Presidency of Madras. On the other side of this range is situated the town of Kallikota, capital of a Feudatory prince. It is situated by the lake, and upon a hill near it there is a spring called *Kaliajhar.* We passed the night under the shade of a banyan tree, whence the next morning I caught the train for Puri at Kallikota.

PRABHASH CHANDRA DATTA.

Hardwar and its Neighbourhood.

(Continued from the issue for May 1907).

[Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section].

On the way to Rishikesh.

Save for some professional beggars there was an utter absence of all *sadhus* and *sannyāsīs* at Hardwar. Since the railway was opened these have retired somewhat higher up, at Rishikesh, the advent of pilgrims in large numbers having been a source of disturbance to them.

Rishikesh is some ten miles from Hardwar and the mode of conveyance is the primitive bullock cart. We left very early in the morning; in a very short time we were out of the town. First we met patches of wheat and barley fields, and small enclosed orchards, where the peach trees were well laden with fruits. Ere long we were in the Government Reserve Forest, which at some places showed a magnificent scenery. We crossed several streams, one of which only was bridged and the rest had to be waded through. The water being only knee-deep there was not much difficulty in doing it. By the side of one of these, about half-way on our journey, we halted for some time, had a bath and took some rest. There are several halting-stations on the way, where men can pass a day if compelled to do so either by night overtaking them or storms or any other cause. Resuming our journey we arrived at Rishikesh at about one o'clock after having ascended and descended the hill-sides several times.

The Town and its Temples.

The town consists of a few large *dharamsalas* and some temples. The one we put up at was a very large building accommodating over 200 persons. It was not built by any single individual but a number of pious men and women have contributed to build it in blocks, and additions are always going on. There were small stone tablets in all the rooms perpetuating the names of the donors, all of whom professed to build under the orders or inspiration of "*Baba Kale Kambali Wale*" (the wearer of the black blanket). He must have been a great saint in days gone by. There is inside it a *sadabarat* where cooked food is distributed daily to a large number of *sadhus*, and a Sikh temple where the *Granth Saheb* is regularly read. The latter was a revelation to me as it is often asserted that the Sikh religion is something quite apart and distinct from the Hindu religion. The action of the authorities of the Golden Temple at Amritsar in removing the images of the Hindu deities from that place had lent colour to this view.

We took a stroll through the only street of the town on both sides of which are a row of grocer's shops. In none of these, I was glad to see, was a single foreign article exposed for sale, none of those cheap German and English showy articles and gew-gaws which one finds so plentifully everywhere.

The chief temple of the place is the one dedicated to Bharatji and its *mahant* owns all the surrounding places. Lakshman, Bharat and Shatrughan are mainly worshipped here and have temples dedicated to them. I could not understand why Ram the greatest of these and the most widely worshipped throughout India should be almost entirely ignored here. I couldn't find an opportunity to enquire into the matter.

The Sadhus.

On both sides of the river as far as the eye could reach the *sadhus* have their huts or rather sheds. There they pass their days till the increasing heat of summer makes them remove to Badrinarayan or even to Gangotri. There are a large number of *sadabarats* where food both cooked and uncooked is distributed daily. It is a sight to see these holy men running to and fighting for their places at one of these. All heavenly contemplations of life and death and other such subjects are for the time being laid aside, the one supreme thought being not to be left in the cold. There is generally provided for them rice, *dal*, *ruti*, (chapatties) and two or more curries; and very often *halua malpua*, sweets, etc. are added; quite a king's fare in this unfortunate land of famine. A large number of men become *sanyasi* through having nothing better to do. I had a concrete example. A Brahman boy whom I had known in Calcutta as a do-nothing worthless man who could not even manage to secure the post of a chaprasi or durwan, was there in all the glory of a *sanyasi.*

Sadhuism as at present practised is for the most part a purely selfish institution. The society honors and respects them, feeds and clothes them, they have no trouble or anxiety for any thing, and for all this what do they give in return? Absolutely nothing. Yet how useful they could be, what an irresistible power they could exercise for the good of their country and community! These men discarding all family ties have come to think that they have cut themselves off from the world at large Want of education can alone answer for this lamentable state of affairs.

People and Products.

At this place and in the hills higher up there is an exclusively Hindu population consiting chiefly of Brahmans and Rajputs. The Mahomedan rulers do not seem to have been able to penetrate so far with their alternatives of the *koran* and the sword.

The chief product of these hills is the well-known *Basumati* rice; it gives a very fragrant aroma when cooked and its grains are considerably increased in size. The price ranges there from 2 seers to 6 seers in the rupee, no cheaper quality being available. Peshawar and Basumati rice are chiefly used in the up country when they prepare *pulao*; the rich and well-to-do men generally prefer these to other varieties of rice.

Lachman Jhula.

Having come so far one should not miss the opportunity of visiting Lachman Jhula which is only some four miles from this place. The way winds over the hill side, while below you can see the Ganges winding its way over its rocky bed. How well it has been said:

खण्डित गिरिवर मण्डित भङ्गे

तव तटनिकटे यस्य निवास:
खलु बैकुण्ठे तस्य निवास: ।

I do not think the worship of the Ganges will ever cease in our country. All that is great and noble is assciated with it. By its sides have our greatest sages lived, on its banks has the glory of Hindu greatness shone with the greatest splendour, in its waters lie the bones and ashes of our forefathers, and in it our own will be washed.

There are no longer roads for even carts, but simple pathways for men and horses, which at places have been cut on the hill-side; small wooden bridges have been thrown over ravines. There was not a trace of any human habitation anywhere, it was an ideal mountain country. A sharp descent which is now

paved with bricks brought us to our destination. There is a temple here with a small *dharamsala* and a few paces off is the Lachman Jhula, over the Ganges.

People going to Badrinarayan and Gangotri cross the river at this place. There was formerly here an ordinary rope-bridge, such as are yet found in these parts as also in Kashmir, Nepal etc. It was very dangerous to cross the river by this means, as when we arrived at the middle it would begin to swing sideways and there was a great chance of one's falling down and being drowned. From this it acquired the name of a swing or Jhula. Seth Surajmal of Calcutta who was a very philanthropic Marwari, got an iron suspension bridge built in its place. It was once washed away but he built it again. Why the name of Lachman should be associated with it I could not enquire.

Going over the bridge we stopped on the other side. The water was purer and sweeter than that of Hardwar even, but at the same time it was icy cold. We sat on the fine sand-bank undecided but in the end we ventured to take a dip and that was enough to freeze our blood and we beat a precipitate retreat. A pleasant walk brought us back to our lodgings at Rishikesh. The next day we returned to Hardwar homeward bound and this brought our visit to a close.

RAM CHANDRA PANDIT.

Correspondence.

DEAR SIR,

In England the Review of Reviews and many other educational papers have taken up the subject of the exchange of letters and homes by students of the various European countries and the colonies, and are doing very good work in this direction. The youngmen are brought into personal contact with one another and on closer acquaintance mutual sympathy and friendship develops. When this is carried on on a large scale its effect for good on the rising generation is simply incalculable.

I have often seen announcements in the papers to the effect that Indian students desire to exchange letters. I do not know why an organisation should not be formed to promote this work, which has great possibilities for good in our own country. I think no time should be lost in bringing the students and youngmen of one province into closer personal acquaintance with those of another, and this exchange of letters should pave the way for subsequent exchange of *homes* according to mutual convenience. After some time we may widen our scope to Japan and other countries.

No better means could be found for this than your magazine. Its avowed objects, *viz.*, to increase the knowledge of India and Indians, and to learn to act together can be very well served by this means too.

I do not know if any of your readers has corresponded with a stranger for sometime. My own experience says that such correspondence when mutual tastes agree develop into good friendships and one comes to feel quite an interest in his correspondent. I am a stamp-collector, and occasionally correspond with people living in distant Peru and the United States, not to speak of nearer Paris and Malta. After a few exchanges we begin to feel quite a friendly interest in our correspondent and I am sure if we were to meet anywhere a hearty reception is assured.

I trust it will be found possible to give my suggestion a trial.

Yours faithfully,

RAM CHANDRA PANDIT.

II.

DEAR SIR,

I am one of the subscribers of your Monthly Magazine and an ardent supporter of the Swadeshi and other movements adopted by our Bengali brothers for the elevation of our own country. I must admit that the subjects published in your Magazines from time to time are very interesting, full of facts relating to our country and give a very perfect national education to the readers. Though the present Swadeshi movement has been advancing much in Bengal yet there is not so much enthusiasm about the noble movement in this part of India. Many Western people have already begun to preach against our movement, and so I fear these movements introduced by you will not be much encouraged by the ignorant masses inhabiting the villages of India unless we try to impress the true importance of our movements on the educated as well as the uneducated minds of the people by preaching unceasingly in the different parts of India. And hence I think it advisable to propose that a body of enthusiastic workers visit the different parts of India and travel from town to town, city to city and village to village, delivering lectures on the Swadeshi Movement. Preaching on the Swadeshi Movement in different parts of India is essential at present to check the preaching of the Western people and to create a loye for our own Mother Country India in the minds of all classes. I request you to publish this letter in your Magazine

and take the opinions of the readers of the "Dawn" on the subject so that something practical can be done at this time.

I am, Yours truly,
Padhya Prabhashanker
KASHIRAM.

III.

DEAR SIR,

A time has now arrived when our people are very much anxious to learn one another's tongue and the question of a common language arises in everybody's mind to-day. In order that we can easily understand one another's language, a common script is absolutely necessary ; in this point we are all agreed no doubt. Most of us say that this script can be no other than 'Devanagari'. Our magazine has already adopted this character in its Bengali portion ; and we hear most of our non-Bengali readers are satisfied with that portion. They read and understand a little of it and we are sure that in this way they will understand it more and more day by day. On the other hand the Bengali readers also read with pleasure their language written in another type.

A Hindi-speaking boy can learn the Marathi language in a much shorter time than a Bengali one, only because their characters are identical. I know a Marathi youngman who read a Bengali book 'printed in Devanagari character and published by the एक लिपि बिस्तार परिषत् of Calcutta. He told me that he understood almost everything in it.

So I think it will be a very happy thing if the National Council of Education, Bengal, publishes Bengali text-books for its students in Devanagri character and makes it a rule that all its examinees shall have to write answers in that character instead of Bengali, or other characters.

I also request my friends, the students of my country, to think over this matter seriously and if they think it good the students who do not employ the Devanagari character will practise writing in that character so that their writings may be read and understood by all Indians. I hope you will publish my letter and invite opinions from the readers.

Yours faithfully,
SATIS CHANDRA GUHA,
Barisal.

PART III.-- (*English Portion.*)

Bal Gangadhar Tilak.

[*Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.*]

The subject of this sketch was born at Ratnagiri—the birth-place of many a renowned gentleman of Poona—on the 23rd of July 1856. His father, a respectable gentleman, served in the local High School as an assistant teacher and afterwards became Assistant Deputy Educational Inspector. The misfortune of the young lad snatched away his father when he was only sixteen years of age. He was taken care of and helped by his uncles to prosecute his studies. He passed his Matriculation Examination at the age of sixteen and the B. A. with honours in 1876 and the L. L. B. in 1879. When he was at school he had resolved not to accept any service under Government; and while he was studying for the L. L. B. he made friends with the late Mr. Agarkar. They both observed with what great difficulty the poor Indian students had to continue their studies and with a view to steer clear of some of them at least they resolved to start a private High School at Poona.

Fortunately in this effort of theirs they were joined by another worthy gentleman of the Deccan, the late Mr. V. K. Chipalunkar, a great Marathi writer. The three with the aid of Mr. Namjoshi started the Poona New English School in 1880, which has been since then a model school in the Deccan. In the same year they started two papers, the *Maratha* in English and the *Kesari* in Marathi. Thus while they were marching with long and rapid strides on the path of progress, an unlucky incident took place. He and his friend Mr. Agarkar were sentenced to simple imprisonment by the authorities of the Kolhapur State for criticising the treatment given to H. H. the late Shivaji Row; and their great helper and fellow-worker Mr. V. K. Chiplunkar breathed his last.

In 1884, the Deccan Education Society was established by them and consequently they became the life-members of the Society. The very next year, they established the well-known Fergusson College. He was a prominent professor of the college and was liked and respected by all the students. He served there till 1890 as a professor of Mathematics and Sanskrit but would lecture on English and Science with great ability.

There was some difference of opinion on some social questions, so Mr. Agarkar started another paper called *The Sudharak* (The Reformer) and

Mr. Tilak became the editor and proprietor of the Kesari which has become very popular and is widely circulated. Through this paper he has been infusing a spirit of patriotism into the hearts of the Marathi-knowing population of this country. For some time he was the editor of the *Maratha*, an English weekly. After submitting his resignation, he started a law class and was a law lecturer; and as such he is honoured by many students of his who are now prominent pleaders in this part of the country and ask his opinions in intricate and complicated cases through their conviction of his abilities as a lawyer.

He has devoted all his leisure hours to the study of the Vedas and has written two excellent works—The Orion and the Arctic Home in the Vedas,—both of which have been appreciated and admired by Western Scholars. Notwithstanding all these manifold activities he takes an active part in all political movements. From 1895 he has been the Secretary of the Shivaji Commemoration Committee which celebrates the anniversary of that hero every year and intends to rebuild the dilapidated tomb of the Chatrapati at Rayagad. In the year 1897 there appeared in the *Kesari* some verses praising the heroism and great work of Shri Sivaji Maharaja. The Government scented some sedition in them and accused Mr. Tilak. After a trial before the High Court of Judicature, Bombay, he was found guilty and was sentenced to eighteen months' rigorous imprisonment for creating disaffection against the Government. The news of his conviction was received by all sections of people throughout the length and breadth of the country with intense grief and resentment.

To be brief, he is a mathematician, a Sanskritist, a Vedic Scholar and a good lawyer. As a token of recognition of his merits, he was elected a member of the Legislative Council of Bombay and a Fellow of the University of Bombay. There is scarcely an educated Indian who knows not Mr. Tilak. In Maharastra, many a cultivator who cannot pronounce his name properly knows him to be a martyr in the cause of freedom. The secret of his greatness lies in three inestimable qualities—his virtues, his passionate love for his country and last but not least his exceptional abilities. While passing upon him the sentence of imprisonment the Honourable Mr. Justice Strachey observed:—"You are not an ordinary obscure editor and publisher, but you are one of the leading members of your community; and being a man of influence, a man of remarkable ability and energy, and who might under other circumstances have been a useful source in the state," etc.

The private life of Mr. Tilak is very simple. He is modest, kind, and gentle. He is an honest and public-spirited personage of the time. He is a leader of the orthodox community in Maharastra. He not only wears Swadeshi clothes but is Swadeshi in fashion also from his very boyhood.

A few years ago he lost an intelligent son. His generosity and simplicity are known to all. He is a man of cheerful and at the same time of grave disposition. His unflinching courage and fertility of intellect command respect even from his opponents. Though he is not so great a speaker in the English language still he is never at a loss to electrify his audience with his stirring and clear eloquence in Marathi. His command over the Marathi language is extra-ordinary. His style is passionate and produces an ever-lasting impression on the minds of readers. He is a great worker. He has made, is making, and will make great sacrifices for his mother-land and this we students should always keep before our mind's eye.

A DECCANI STUDENT.

The Nellore District.

[*Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.*]

The Nellore district is on the Coromandel Coast lying about between 13°29 and 16°N. Lat. and is washed on the east by the Bay of Bengal. It is bounded on the north by the Guntur district and on the south by North Arcot and Chingleput. On the west it is bounded by the Eastern Ghats which separate it from the districts of Kurnool and Cuddapah. The greatest length from north to south is 170 miles and the greatest breadth, 70 miles. The total area is 7,965 square miles aud the total population 1,272,815.

The district occupies a tract of low land extending from the foot of the Eastern Ghats to the sea. The land slopes from west to east. Hence the rivers flow eastwards into the Bay of Bengal. Along the coast the soil is very fertile. Here the lands are prolific with rich crops of paddy and maize, millet and ragi, and cocoa-nut trees. It is here that the population of the district is thickest. But the western part of the district is rocky and barren. In addition to this, the water is scarce. Hence cultivation is not flourishing. Therefore the region is thinly peopled.

The Eastern Ghats run from north to south along the western part of the district. The local name for it is the Veli Hills whose average height is 3000 ft. A little away from the Eastern Ghats, in the Udayagiri Taluk there is a solitary hill named Udayagiri Droog 2000 ft. high, on the summit

of which there is a fort which now serves the purpose of a sanitarium for the Europeans living in the district, especially for the Collector of Nellore. It is the only place in the Nellore District of any archæological interest and consists of the remains of ancient palaces, temples and tombs. It was the capital of a vast Mahomedan kingdom. Abbas Ali Khan who built a fort, in the Nellore town and whose remains are still to be seen, was one of its rulers. It has a traditional history of its own, eventful and interesting.

The only places of historical importance are Armeghon or Dugarajapatam and Nellore Town. The district was under the Hindu Rajahs till about the year 1307 when it appears to have gone under the rule of the Mahomedan Nawabs. Nellore Town first emerges into history during the Karnatic wars of the 18th century and the whole district became subject to the British rule in the year 1801.

The chief rivers of the Nellore District are as follows:—

(1) *The Pennair.*

It takes its rise in the remote hills called Nandi Droog in the Mysore State. After covering a length of 285 miles from its source, it enters the Nellore district through the Somasila Pass in the Eastern Ghats and flows with great rapidity through the Atmakur and Nellore Taluks, finally discharging its waters into the Bay of Bengal. The tributaries of the Pennair are Boggeru and Beeraperu. The total length of the river is 350 miles.

(2) *The Swarnamukhy.*

It rises in the Chittoor Hills, flows eastwards through the southern part of the district for a length of 15 miles, and empties itself into the Bay of Bengal, 35 miles south of the mouth of the Pennair.

(3) *Kollair or Kundalair.*

It is a small river flowing through the southern part of the Nellore Taluk.

(4) *Mannair.*

This small river flows through the southern part of the Kanigiri and Kandukur Taluks.

(5) *Paler.*

This is also a small river flowing through the northern part of the Kanigiri and Kandukur Taluks. All the aforesaid rivers dry up, though not wholly, in the summer season and are flooded with water in winter when it is the best opportunity to store up largely the waters of the rivers in big tanks which are the means of supplying water for irrigation purposes.

The chief irrigation works on the Pennair are the ancient one at Nellore Town and another at Sangam, 18 miles west of Nellore. There are also other

projects in progress, viz. :—Hajipuram, Ponnalur, Mopaud, Paleru, Krishna and Tungabhadra, and 7 other minor projects such as Boggeru etc. These projects do a great deal in supplying water to many lands hitherto laid waste on account of being situated far away from the rivers.

There is only one lake in the Nellore District named Pralayakaveri or Pulicat lake which is situated in the eastern part of Polur Taluk, one of the southern Taluks of the district. Its length is about 37 miles and its breadth ranges from 3 to 11 miles. The water of the lake is saltish. On one side it is joined to the sea. A remarkable natural feature in the Nellore district is the island of Sriharikota, a low ridge of sand which divides the lake from the sea. It is the abode of the Yenadis. The surplus of the tribe is spread broad-cast over the district. They are found mostly in the Nellore Town. The island abounds in groves of Chouka trees (they grow to a height of 60 or 70 ft.) whose wood is exported to many districts and is used as firewood.

The administration of the district is vested in the hands of the Collector, the supreme head of the district who resides in Dargampet, Nellore Town which is his head quarters. The district is divided into 12 Taluks of which 8 are under the direct control of the British Government whereas the rest *i.e.*, 4 are under the management of certain Zamindars.

The Ongole Taluk which till recently formed part of this district was transferred on the 1st October 1904, to the newly created district of Guntur. The Taluk Board continued to be under the District Board of Nellore until 31st March, 1905. In the place of Ongole Taluk Board Kandukur was formed with two Taluks Kanigiri and Kandukur and two divisions Darsi and Podili. Over each Government Taluk, the Tahasildar or Talukdar is placed as its head.

The capital of the Nellore District is the Nellore town. Towns of minor importance are Kanigiri, Kandukur, Udayagiri, Gudur, Darsi, Podili, Venkatagiri, Sulurpet, Nayudupet.

The population of the district is proportionately less, considering the extent of the land. 93% of the population are Hindus, 5% Muhammadans and 2% Christians. The language spoken is Telugu and local tradition claims for the district that it is the headquarters of Telugu literature. A list is enumerated of 33 Nellore poets of whom the most famous are Tikhana Somayajulu, Allasani Peddana and Molla (a female).

The chief occupation of the people is agriculture. The chief crops are rice and maize. These are raised in the taluks along the coast. Besides these crops, millet and, ragi are grown. Cotton and indigo also are abundantly grown. The cultivating classes are only blindly following the antiquated methods of agriculture. They are ignorant of all the scientic improvements made in agriculture,

The educated classes hanker always after Government service and never take to improving the resources of the country and the condition of the cultivators and artizans. They think it beneath their dignity to mix with the villagers and adopt the noble profession of agriculture. The government servant is honoured whereas the cultivator and artizan dispised. When a graduate enters the collector's office on a salary of 15 Rs. he is respected by all the members of his community. But if the same person wisely resorts to agriculture and other independent occupations, he is never cared for. Even rich men owning many acres of land have a great mania for Government service. If I ask one of them, "You own so many lands and possess so much wealth, why should you hanker after service, why should you not lead an independent livelihood and improve the condition of your villagers ?" he replies, "what ! to till the soil and be in the midst of such mean fellows as the cultivators whom I hate from the bottom of my heart! Government service is an honorable profession. If I become a Tahsildar or Deputy Collector, I shall be respected by all. I shall get a fixed decent pay. I don't like to be put to so many troubles, which attend the profession of agriculture." See how the educated classes themselves lack that spirit of enterprise which characterises the civilized west, nay, more, our ancient Aryans whose unworthy descendants we are. If we wish to prove ourselves worthy descendants of our great forefathers we should revive that adventurous spirit by means of which we should turn our attention away from the enervating Government service and utilize all our energy in improving the resources of the country and the condition of the village population on whose prosperity chiefly depends our welfare. I hope the New Spirit which is working vigorously in all other parts of our Motherland will also pour into the "sleepy hollow" of the Nellore district and rouse the people from their slumber. We, students of the Nellore district, entertain lofty ideas of National Progress. But of what avail are they, when we are goaded to enter Government service by our parents and teachers who only educate us not for the noble service of our Motherland but for entering the Collector's office ? They are not educationists but manufacturers of clerks. The tide of Nationalism is surging upon our pliant minds and I hope, sooner or later, we shall realise our noble ideas inspite of the so-called advice of our parents and teachers.

Nellore district is noted for its fine breed of cattle. They are taken to other districts and sold there for high prices. The district is noted for its mica mines. Much mica mining is now carried on in the Gudur, Atmakur and Rapur Taluks. This mineral finds a market in London. Every year lakhs of Rupees worth of mica plates are exported to England where they are used for various purposes. Mica chimneys are better than glass chimneys for the former are never brittle and are very bad conductors of heat. My earnest

appeal to moneyed men is that they should learn to manufacture various articles out of mica, thereby stopping the export of the mineral to foreign countries and preserving and increasing the wealth of the country.

The chief mica-miners of the district are :—

1. Sj. R. Lakshmi Narasa Reddy.
2. Sj. A. Subba Naidu.
3. Sj. M. Pitchi Reddi.
4. Sj. V. Annaji Rao.
5. Sj. P. Venkata Rama Naidu.
6. Messrs Haji Md. Badshah Sahib and Co.
7. Messrs. Gordon Woodraffee and Co. and several others.

I give the names of the miners in the hope that our enterprising Bengali brethren and others of the various provinces will have correspondence with them and buy the mica plates from them and try to manufacture various mica articles in our own country.

Other industries are represented by :—

The Victoria Mills (Ltd).

Wood and Iron workers :—

Md. Ghouse Sahib and D. Narasimhulu Naidu.

Cloth-weaving is carried on in villages in the different taluks of the district. Kandukur is noted for bed-sheets of a fine and durable kind.

Bengali Dhotis are also woven in certain villages through the encouragement given by the Local Swadeshi Stores. Famous cheeras and saris are woven by skilled weavers of the Nellore district. Again the educated community are to be blamed. They don't encourage the Swadeshi industry. It is they that first took the lead in buying articles of foreign manufacture at the expense of the indigenous industries. Gradually the masses too began to buy the cheaper but worthless foreign mull. Thus for want of encouragement some of the weavers of the district left their hereditary occupation for agriculture. An amount of good can be done to the country by encouraging the indigenous industries, and introducing the improved handlooms by which the weavers will be able to manufacture a greater number of cloths per day. Here again it is the duty of the educated classes to boycott foreign cloths and take a vow to use only the indigenous goods. It is through us, students, that the Swadeshi movement made so wonderful a progress; and the future prosperity and well-being of our nation depends mainly in our hands. Therefore my earnest appeal to my fellow-brethren in different provinces is that they should

regard it a sacred duty to improve the condition of our artizan and cultivating classes by encouraging Swadeshi industries.

The roads of the district under the control of the Local Boards aggregate to a length of about 1160 miles maintained at a cost of about Rs. 73 per mile (exclusive of establishment charges) with 8 tolls yielding a revenue of about Rs. 10,960. The great Northern Trunk road runs through Nellóre town where it sends out two branches, to Cuddapah and Badvail and at Singarayakonda a branch to Cumbum, and at Ongole the route to Hyderabad branches off. The above-mentioned roads are all metalled roads and in good order. Large bags of paddy, ragi, maize and millet and many other articles are carried from one corner of the district to another in big bullock-carts specially intended for the purpose. The introduction of railways has facilitated trade to a great extent. The South Indian railway runs through a distance of about 35 miles from the south and the Madras Railway runs through the whole district from one end to the other along the coast. The latter forms the chief means of communication between the presidency towns Madras and Calcutta. The Southern Maharatta Railway runs west to east through a small distance in the north of the district. There is another means of communication though not much in use now, *viz.*, the Buckingham Canal running from Madras to Godavari, to which there are several feeder roads the most important of which is the Krishnapatam road from Nellore.

As regards the material condition of the inhabitants, a large body of the people of the district lead a life of poverty and misery. They are only able to keep body and soul together. It is a pitiable sight to see so many beggars helpless and naked, wandering about in the streets. There is a vast field of work for a philanthropist in this district. May the great Vishnu protect the helpless and distressed from such dire poverty! May our beloved Mother India give birth to such noble sons as will consecrate their lives for the cause of their weak and distressed brethren—Vande Mataram.

V. Tatachari.

PART III.—(*Bengali Portion.*)

জাতীয় বিদ্যালয়।

[জাতীয়শিক্ষাপরিষৎ কর্ত্তৃক স্থাপিত স্কুল এবং কলেজের প্রতিষ্ঠা উপলক্ষে কলিকাতা টাউনহল গৃহে সন ১৩১৩ সাল, ২৯শে শ্রাবণ তারিখে শ্রীযুক্ত রবীন্দ্র নাথ ঠাকুর মহাশয় কর্ত্তৃক পঠিত]

জাতীয়বিদ্যালয় ত বাংলাদেশে প্রতিষ্ঠিত হইয়া গেল, এখন, এই বিদ্যালয়ের উপযোগিতা যে কি, সে কি যুক্তি দিয়া বুঝাইবার আর কোনো প্রয়োজন আছে?

যুক্তির অভাবে পৃথিবীতে খুব অল্প জিনিষই ঠেকিয়াছে। প্রয়োজন আছে, এ কথা বুঝাইয়া দিলেই যে প্রয়োজনসিদ্ধি হয়, অন্তত আমাদের দেশে তাহার কোনো প্রমাণ পাওয়া যায় না। আমাদের অভাব ত অনেক আছে, অভাব আছে এ কথা বুঝাইবার লোকও অনেক আছে এবং এ কথা মানিবার লোকেরও অভাব নাই, তবু ইহাতে ইতরবিশেষ কিছুই ঘটে না।

আসল কথা, যুক্তি কোনো বড় জিনিষের সৃষ্টি করিতে পারে না। ষ্ট্যাটিস্‌টিক্সের তালিকাযোগে লাভ, সুবিধা, প্রয়োজনের কথা বুঝাপড়া করিতে করিতে কেবল গলা ভাঙে, তাহাতে কিছু গড়ে না। শ্রোতারা গবেষণার প্রশংসা করে, আর-কিছু করা আবশ্যক বোধ করে না।

আমাদের দেশের একটা মুস্কিল এই হইয়াছে, শিক্ষা বল, স্বাস্থ্য বল, সম্পদ্ বল, আমাদের উপরে যে কিছু নির্ভর করিতেছে, একথা আমরা একরকম ভুলিয়াছিলাম। অতএব এ সকল বিষয়ে আমাদের বোঝা না বোঝা দুইই প্রায় সমান ছিল। আমরা জানি, দেশের সমস্ত মঙ্গলসাধনের দায়িত্ব গবর্মেণ্টের; অতএব আমাদের অভাব কি আছে না আছে, তাহা বোঝার দরুণ কোনো কাজ অগ্রসর হইবার কোনো সম্ভাবনা নাই। এমনতর দায়িত্ববিহীন আলোচনায় পৌরুষের ক্ষতি করে। ইহাতে পরের উপর নির্ভর আরো বাড়াইয়া তোলে।

স্বদেশ যে আমাদেরই কর্ম্মক্ষেত্র এবং আমরাই যে তাহার সর্ব্বপ্রধান কর্ম্মী, এমন কি, অন্যে অনুগ্রহপূর্ব্বক যতই আমাদের কর্ম্মভার লাঘব করিবে, আমাদের স্বচেষ্টার কঠোরতাকে যতই খর্ব্ব করিবে, ততই আমাদিগকে বঞ্চিত করিয়া কাপুরুষ করিয়া তুলিবে —এ কথা যখন নিঃসংশয়ে বুঝিব, তখনই আর আর কথা বুঝিবার সময় হইবে।

ইংরেজিতে একটা প্রবাদ শুনিতে পাই, ইচ্ছা যেখানে, পথ সেখানেই আছে। এ কথা কেহ বলে না, যুক্তি যেখানে আছে, পথ সেইখানেই। কিন্তু আমাদের ইচ্ছা যে আমাদের পথ রচনা করিতে পারে, পুরুষোচিত এই কথার প্রতি আমাদের বিশ্বাস ছিল না। আমরা জানিতাম, ইচ্ছা আমরা করিব, কিন্তু পথ করা না করা, সে অন্যের হাত—তাহাতে আমাদের হাত কেবল দরখাস্তে সই করিবার বেলায়।

এইজন্য উপযোগিতা বিচার করিয়া, অভাব বুঝিয়া, এতদিন আমরা কিছুই করি নাই। পরিণামবিহীন আন্দোলন-আলোচনার দ্বারা আমাদের প্রকৃতি যথার্থ বললাভ করে নাই।

এইজন্যই ইচ্ছাশক্তির প্রভাব যে কিরূপ অব্যর্থ, আমাদের নিজের মধ্যে তাহার পরিচয় পাইবার বড়ই প্রয়োজন ছিল। রাজা যে আমাদের পক্ষে কত-বড় অনুকূল, তাহা নহে, কিন্তু ইচ্ছা যে আমাদের মধ্যে কত-বড় শক্তি, ইহাই নিশ্চয় বুঝিবার জন্য আমাদের একান্ত অপেক্ষা ছিল।

বিধাতার প্রসাদে আজ কেমন করিয়া সেই পরিচয় পাইয়াছি। আজ আমরা স্পষ্ট দেখিতে পাইলাম, ইচ্ছাই ঈশ্বরের ঐশ্বর্য্য, সমস্ত সৃষ্টির গোড়াকার কথাটা ইচ্ছা। যুক্তি নহে, তর্ক নহে, সুবিধা-অসুবিধার হিসাব নহে, আজ বাঙালীর মনে কোথা হইতে একটা ইচ্ছার বেগ উপস্থিত হইল এবং পরক্ষণেই সমস্ত বাধাবিপত্তি, সমস্ত দ্বিধাসংশয় বিদীর্ণ করিয়া অখণ্ড পুণ্যফলের ন্যায় আমাদের জাতীয়বিদ্যাব্যবস্থা আকারগ্রহণ করিয়া দেখা দিল। বাঙালীর হৃদয়ের ইচ্ছার যজ্ঞহুতাশন জ্বলিয়া উঠিয়াছিল এবং সেই অগ্নিশিখা হইতে চরু হাতে করিয়া আজ দিব্যপুরুষ উঠিয়াছেন—আমাদের বহুদিনের শূন্য আলোচনার বন্ধ্যাত্ব এইবার বুঝি ঘুচিবে। যাহা চেষ্টা করিয়া, কষ্ট করিয়া, তর্ক করিয়া দীর্ঘকালেও হইবার নহে—পূর্ব্বতন সমস্ত হিসাবের খাতা খতাইয়া দেখিলে বিজ্ঞ ব্যক্তিমাত্রেই যাহাকে অসাময়িক, অসম্ভব, অসঙ্গত বলিয়া সবলে পক্কশীর্ষ চালনা করিতেন, তাহা কত সহজে, কত স্বল্পসময়ে আজ সত্যরূপে আবির্ভূত হইল।

অনেকদিন পরে আজ বাঙালী যথার্থভাবে একটা-কিছু পাইল। এই পাওয়ার মধ্যে কেবল যে একটা উপস্থিতলাভ আছে, তাহা নহে, ইহা আমাদের একটা শক্তি। আমাদের যে পাইবার ক্ষমতা আছে—সে ক্ষমতাটা যে কি এবং কোথায়, আমরা তাহাই বুঝিলাম। এই পাওয়ার আরম্ভ হইতে আমাদের পাইবার পথ প্রশস্ত হইল। আমরা বিদ্যালয়কে পাইলাম যে, তাহা নহে, আমরা নিজের সত্যকে পাইলাম, নিজের শক্তিকে পাইলাম।

আমি আপনাদের কাছে আজ সেই আনন্দের জয়ধ্বনি তুলিতে চাই। আজ বাংলাদেশে যাহার আবির্ভাব হইল, তাহাকে কিভাবে গ্রহণ করিতে হইবে, তাহা যেন আমরা না ভুলি। আমরা পাঁচজনে যুক্তি করিয়া কাঠখড় দিয়া কোনোমতে কোনো-একটা সুবিধার খেলনা গড়িয়া তুলি নাই—আমাদের বঙ্গমাতার সূতিকাগৃহে আজ সজীব মঙ্গল জন্মগ্রহণ করিয়াছে—সমস্ত দেশের প্রাঙ্গণে আজ যেন আনন্দশঙ্খ বাজিয়া উঠে—আজ যেন উপঢৌকন প্রস্তুত থাকে, আজ আমরা যেন কৃপণতা না করি।

সুযোগ-সুবিধার কথা কালক্রমে চিন্তা করিবার অবসর আসিবে, আজ আমাদিগকে গৌরব অনুভব করিয়া উৎসব আরম্ভ করিতে হইবে। আমি ছাত্রদিগকে বলিতেছি, আজ তোমরা গৌরবে সমুদয় হৃদয় পরিপূর্ণ করিয়া স্বদেশের বিদ্যামন্দিরে প্রবেশ কর—তোমরা অনুভব কর, বাঙালীজাতির শক্তির একটি সফলমূর্ত্তি তাঁহার সিংহাসনের সম্মুখে তোমাদিগকে আহ্বান করিয়াছেন—তাঁহাকে যে পরিমাণে যথার্থরূপে তোমরা মানিবে, তিনি সেই পরিমাণে তেজ লাভ করিবেন এবং সেই তেজে আমরা সকলে তেজস্বী হইব।

এই যে জাতীয়শক্তির তেজ, ইহার কাছে ব্যক্তিগত সামান্য ক্ষতিবৃদ্ধি সমস্তই তুচ্ছ। তোমরা যদি এই বিদ্যাভবনের জন্য গৌরব অনুভব কর, তবেই ইহার গৌরব বৃদ্ধি হইবে। বড় বাড়ী, মস্ত জমি বা বৃহৎ আয়োজনে ইহার গৌরব নহে,—তোমাদের শ্রদ্ধা, তোমাদের নিষ্ঠা, বাঙালীর আত্মসমর্পণে ইহার গৌরব। বাঙালীর ইচ্ছায় ইহার সৃষ্টি, বাঙালীর নিষ্ঠায় ইহার রক্ষা—ইহাই ইহার গৌরব এবং এই গৌরবেই আমাদের গৌরব।

আমাদের অন্তঃকরণে যতক্ষণ পর্য্যন্ত গৌরববোধ না জন্মে, ততক্ষণ কেবলি অন্যের সঙ্গে আমাদের অনুষ্ঠানের তুলনা করিয়া আমরা পদে পদে লজ্জিত ও হতাশ হইতে থাকি। ততক্ষণ আমাদের বিদ্যালয়ের সঙ্গে অন্যদেশের বিদ্যালয় মিলাইয়া দেখিবার প্রবৃত্তি হয়—যেটুকু মেলে, সেইটুকুতেই গর্ব্ববোধ করি, যেটুকু না মেলে, সেইটুকুতেই খাটো হইয়া যাই।

কিন্তু এরূপ তুলনা কেবল নির্জ্জীবপদার্থ সম্বন্ধেই খাটে। গজকাঠিতে বা ওজনের বাটখারায় জীবিতবস্তুর পরিমাপ হয় না। আজ আমাদের দেশে এই যে জাতীয়বিদ্যালয়ের প্রতিষ্ঠা হইয়াছে, আমি বলিতেছি, ইহা নির্জ্জীব ব্যাপার নহে—আমরা প্রাণ দিয়া প্রাণসৃষ্টি করিয়াছি। সুতরাং যেখানে ইহাকে দাঁড় করানো হইল, সেইখানেই ইহার শেষ নহে—ইহা বাড়িবে, ইহা চলিবে—ইহার মধ্যে বিপুল ভবিষ্যৎ রহিয়াছে, তাহার ওজন কে করিতে পারে! যে-কোনো বাঙালী নিজের প্রাণের মধ্যে এই বিদ্যালয়ের প্রাণ অনুভব করিবে, সে কোনোমতেই ইটকাঠের দরে ইহার মূল্যনিরূপণ করিবে না—সে ইহার প্রথম আরম্ভের মধ্যে চরম পরিণামের মহতী সম্পূর্ণতা অনুভব করিবে, সে ইহার ব্যক্ত ও অব্যক্ত সমস্তটাকে এক করিয়া সজীব-সত্যরূপে সেই সমগ্রমূর্ত্তির নিকট আনন্দের সহিত আত্মসমর্পণ করিবে।

তাই আজ আমি ছাত্রদিগকে অনুরোধ করিতেছি, এই বিদ্যালয়ের প্রাণকে অনুভব কর—সমস্ত বাঙালীজাতির প্রাণের সঙ্গে এই বিদ্যালয়ের যে প্রাণের যোগ হইয়াছে, তাহা নিজের অন্তঃকরণের মধ্যে উপলব্ধি কর—ইহাকে কোনোদিন একটা ইস্কুলমাত্র বলিয়া ভ্রম করিয়ো না। তোমাদের উপরে এই একটি মহৎ দায়িত্ব রহিল। স্বদেশের একটি পরমধনের রক্ষণভার আজ তোমাদের উপরে যতটা-পরিমাণে ন্যস্ত হইল, তোমাদিগকে একান্ত ভক্তির সহিত, নম্রতার সহিত তাহা বুঝিয়া লইতে হইবে। ইহাতে তপস্যার প্রয়োজন হইবে। ইতিপূর্ব্বে অন্য কোনো বিদ্যালয় তোমাদের কাছে এত কঠোরতা দাবী করিতে পারে নাই। এই বিদ্যালয় হইতে কোনো সহজ সুবিধা আশা করিয়া ইহাকে ছোট হইতে দিয়ো না। বিপুল চেষ্টার দ্বারা ইহাকে তোমাদের মস্তকের ঊর্দ্ধে তুলিয়া ধর—ইহার ক্লেশসাধ্য আদর্শকে মহত্তম করিয়া রাখ—ইহাকে কেহ যেন লজ্জা না দেয়, উপহাস করিতে না পারে, সকলেই যেন স্বীকার করে যে, আমরা শৈথিল্যকে প্রশ্রয় দিবার জন্য,জড়ত্বকে সম্মানিত করিবার বড় নাম দিয়া একটা কৌশল অবলম্বন করি নাই। তোমাদিগকে পূর্ব্বাপেক্ষা যে দুরূহতর প্রয়াস, যে কঠিনতর সংযম আশ্রয় করিতে হইবে, তাহা ব্রতস্বরূপ, ধর্ম্ম স্বরূপ গ্রহণ করিয়ো। কারণ, এ বিদ্যালয় তোমাদিগকে বাহিরের কোনো শাসনের দ্বারা, কোনো প্রলোভনের দ্বারা আবদ্ধ

করিতে পারিবে না—ইহার বিধানকে অগ্রাহ্য করিলে তোমরা কোন পদ বা পদবীর ভরসা হইতে ভ্রষ্ট হইবে না—কেবল তোমাদের স্বদেশকে, তোমাদের ধর্ম্মকে শিরোধার্য্য করিয়া, স্বজাতির গৌরব এবং নিজের চরিত্রের সম্মানকে নিয়ত স্মরণে রাখিয়া, তোমাদিগকে এই বিদ্যালয়ের সমস্ত কঠিন ব্যবস্থা স্বেচ্ছাপূর্ব্বক অনুদ্ধত আত্মোৎসর্গের সহিত নতশিরে বহন করিতে হইবে।

আমাদের এই বিদ্যালয়সম্বন্ধে যখন চিন্তা করিবে, তখন এই কথা ভাবিয়া দেখিয়ো যে, যে দেশে জলাশয় নাই, সে দেশে আকাশের বৃষ্টিপাত ব্যর্থ হইয়া যায়। জল ধরিবার স্থান না থাকিলে বৃষ্টিধারার অধিকাংশ ব্যবহার নষ্ট হইতে থাকে। আমাদের দেশে যে জ্ঞানী, গুণী, ক্ষমতাসম্পন্ন লোক জন্মগ্রহণ করেন না, তাহা নহে—কিন্তু তাঁহাদের জ্ঞান, গুণ ও ক্ষমতা ধরিয়া রাখিবার কোনো ব্যবস্থা আমাদের দেশে নাই। তাঁহারা চাকরী করেন, ব্যবসা করেন, রোজগার করেন, পরের হুকুম মানিয়া চলেন, তাহার পরে পেন্‌শন্ লইয়া ভাবিয়া পান না, কেমন করিয়া দিন কাটিবে। এমন প্রত্যহ কত রাশিরাশি সামর্থ্য দেশের উপর দিয়া গড়াইয়া, বহিয়া, উবিয়া চলিয়া যাইতেছে। ইহা আমরা নিশ্চয় জানি, বিধাতার অভিশাপে আমাদের দেশে যে শক্তির চিরন্তন অনাবৃষ্টি ঘটিয়াছে, তাহা নহে, দেশের শক্তিকে দেশের কাজে-ব্যবহারে লাগাইবার, তাহাকে কোথাও একত্রে সংগ্রহ করিবার কোনো বিধান আমরা করি নাই। এইজন্য যে শক্তি আছে, সে শক্তিকে প্রত্যক্ষ করিবার, অনুভব করিবার কোনো উপায় আমাদের হাতে নাই। যদি আমাদের প্রতি কেহ শক্তিহীনতার অপবাদ দেয়, তবে রাজসরকারের চাকরীর ইতিবৃত্ত হইতে রায়বাহাদুরের তালিকা খুঁজিয়া বেড়াইতে হয়, নিতান্ত তুচ্ছ সাময়িক প্রতিপত্তির উঞ্ছ খুঁটিয়া নিজেদের সামর্থ্য সপ্রমাণ করিবার জন্য চেষ্টা করিতে হয়—কিন্তু তাহাতে আমরা সান্ত্বনা পাই না এবং নিজেদের প্রতি বিশ্বাস আন্তরিক হইয়া উঠে না।

এমন দুর্দ্দশার দিনে এই জাতীয়বিদ্যালয় আমাদের বিধিদত্ত শক্তিসঞ্চয়ের একটি উপায়স্বরূপে আবির্ভূত হইয়াছে। দেশের মহত্ত্ব এইখানে স্বভাবতই আকৃষ্ট হইয়া বাঙালী-জাতির চিরদিনের সম্বলের মত এই ভাণ্ডে, এই ভাণ্ডারে রক্ষিত ও বর্দ্ধিত হইতে থাকিবে। অতি অল্পকালের মধ্যেই কি তাহার প্রমাণ আমরা পাই নাই? এই বিদ্যালয়ে দেখিতে দেখিতে দেশের যে সকল প্রভাবসম্পন্ন পূজ্য ব্যক্তিগণকে আমরা একত্রে লাভ করিয়াছি, তাঁহাদের প্রচুর সামর্থ্য কি কেবলমাত্র আহ্বানেরই অভাবে, কেবলমাত্র যজ্ঞক্ষেত্রেরই অবর্ত্তমানে ক্ষীণভাবে বিক্ষিপ্ত হইয়া যাইত না? একি আমাদের কম সৌভাগ্য! দেশের গুরুজনেরা যেখানে স্বেচ্ছাপূর্ব্বক উৎসাহের সহিত সমবেত হইতেছেন, সেইখানেই দেশের ছাত্রগণের শিক্ষালাভের ব্যবস্থা হইয়াছে, একি আমাদের সামান্য কল্যাণ। উপযুক্ত দাতাসকলে শ্রদ্ধার সহিত দান করিবার জন্য প্রস্তুত হইয়া আসিতেছেন, উপযুক্ত গ্রহীতারাও শ্রদ্ধার সহিত গ্রহণ করিবার জন্য করজোড়ে দাঁড়াইয়াছেন, এমন শুভযোগ যেখানে, সেখানে, দাতাও ধন্য, গ্রহীতাও ধন্য এবং সেই যজ্ঞভূমিও পুণ্যস্থান।

আমরা আক্ষেপ করিয়া থাকি যে আমাদের দেশের লোক দেশহিতকর কাজে ত্যাগস্বীকার করিতে পারে না। কেন পারে না? তাহার কারণ, হিতকর কার্য্য তাহাদের সম্মুখে সত্য হইয়া দেখা দেয় না। কতকগুলি কাজের মত কাজ আমাদের নিকটে বর্ত্তমান থাকে, ইহা আমাদের পক্ষে নিতান্ত প্রয়োজনীয়। না থাকিলে প্রতিদিনের তুচ্ছ স্বার্থ আমাদের কাছে অত্যন্ত বেশি সত্য হইয়া বড় হইয়া উঠে। স্বীকার করি, আমরা এ পর্য্যন্ত দেশের মঙ্গলের জন্য তেমন করিয়া ত্যাগ করিতে পারি নাই। কিন্তু মঙ্গল যদি মূর্ত্তি ধরিয়া আমাদের প্রাঙ্গণে দাঁড়াইত, তবে তাহাকে না চিনিয়া এবং না দিয়া কি থাকিতে পারিতাম? ত্যাগস্বীকার মানুষের পক্ষে স্বাভাবিক, কিন্তু সেই ত্যাগে প্রবৃত্ত করাইবার উপলক্ষ্য কেবল কথার কথা হইলে চলে না—চাঁদার খাতা এবং অনুষ্ঠানপত্র আমাদের মন এবং অর্থে টান দিতে পারে না।

যে জাতি আপনার ঘরের কাছে সত্যভাবে, প্রত্যক্ষভাবে আত্মত্যাগের উপলক্ষ্য রচনা করিতে পারে নাই, তাহার প্রাণ ক্ষুদ্র, তাহার লাভ সামান্য। সে কোম্পানির কাগজ, ব্যাঙ্কের ডিপজিট্ ও চাকরীর সুযোগকেই সকলের চেয়ে বড় করিয়া দেখিতে বাধ্য। সে কোনো মহৎভাবকে মনের সহিত বিশ্বাস করে না—কারণ, ভাব যেখানে কেবলই ভাবমাত্র, কর্ম্মের মধ্যে যাহার আকার নাই, সে সম্পূর্ণ বিশ্বাসযোগ্য নহে—সম্পূর্ণ সত্যের প্রবল দাবী সে করিতে পারে না। সুতরাং তাহার প্রতি আমরা অনুগ্রহের ভাব প্রকাশ করি—তাহাকে ভিক্ষুকের মত দেখি; কখনো বা কৃপা করিয়া তাহাকে কিঞ্চিৎ দিই, কখনো বা অবজ্ঞা ও অবিশ্বাস করিয়া তাহাকে প্রত্যাখ্যান করি। যে দেশে মহৎভাব ও বৃহৎ কর্ত্তব্যগুলি এমন কৃপাপাত্ররূপে দ্বারে দ্বারে হাত পাতিয়া বেড়ায়, সে দেশের কল্যাণ নাই।

আজ জাতীয়বিদ্যালয় মঙ্গলের মূর্ত্তি পরিগ্রহ করিয়া আমাদের কাছে দেখা দিয়াছে। ইহার মধ্যে মন, বাক্য এবং কর্ম্মের পূর্ণসম্বন্ধ প্রকাশ পাইয়াছে। ইহাকে আমরা কখনই অস্বীকার করিতে পারিব না। ইহার নিকটে আমাদিগকে পূজা আহরণ করিতেই হইবে। এইরূপ পূজার বিষয় প্রতিষ্ঠার দ্বারাই জাতি বড় হইয়া উঠে। অতএব জাতীয়বিদ্যালয় যে কেবল আমাদের ছাত্রদিগকে শিক্ষা দিয়া কল্যাণসাধন করিবে, তাহা নহে—কিন্তু দেশের মাঝখানে একটি পূজার যোগ্য প্রকৃত মহৎব্যাপারের উপস্থিতিই লক্ষ্যে-অলক্ষ্যে আমাদিগকে মহত্ত্বের দিকে লইয়া যাইবে।

এই কথা মনে রাখিয়া আজ আমরা ইহাকে আবাহন ও অভিবাদন করিব। এই কথা মনে রাখিয়া আমরা ইহাকে রক্ষা করিব ও মান্য করিব। ইহাকে রক্ষা করা আত্মরক্ষা, ইহাকে মান্য করাই আত্মসম্মান।

কিন্তু যদি এই কথাই সত্য হয় যে, আমরা আমাদের অস্থিমজ্জার মধ্যে দাসখৎ বহন করিয়া জন্মগ্রহণ করিয়া থাকি, যদি সত্য হয় যে, পরের দ্বারা তাড়িত না হইলে আমরা চলিতেই পারিব না—তবেই আমরা স্বেচ্ছাপূর্ব্বক স্বদেশের মান্যব্যক্তিদের শাসনে

অসহিষ্ণু হইব, তবেই আমরা তাঁহাদের নিয়মের মধ্যে আপনাকে আবদ্ধ করিতে গৌরববোধ করিব না, তবেই অন্যত্র সামান্য সুযোগের জন্য আমাদের মন প্রলুব্ধ হইতে থাকিবে এবং সংযম ও শিক্ষার কঠোরতার জন্য আমাদের চিত্ত বিদ্রোহী হইয়া উঠিবে।

কিন্তু এ সকল অশুভ কল্পনাকে আজ মনে স্থান দিতে চাই না। সম্মুখে পথ সুদীর্ঘ এবং পথ দুর্গম—আশার পাথেয়দ্বারা হৃদয়কে পরিপূর্ণ করিয়া আজ যাত্রা আরম্ভ করিতে হইবে। উদয়াচলের অরুণচ্ছটার ন্যায় এই আশা এবং বিশ্বাসই পৃথিবীর সমস্ত সৌভাগ্যবান্ জাতির মহদ্দিনের প্রথম সূচনা করিয়াছে। এই আশাকে, এই বিশ্বাসকে আমরা আজ কোথাও লেশমাত্র ক্ষুণ্ণ হইতে দিব না। এই আশার মধ্যে কোথাও যেন দুর্ব্বলতা, বিশ্বাসের মধ্যে কোথাও যেন সাহসের অভাব না থাকে। নিজের মধ্যে নিজেকে যেন আজ দীন বলিয়া অনুভব না করি। ইহা যেন পূর্ণভাবে বুঝিতে পারি, আমাদের দেশের মধ্যে, আমাদের দেশবাসী প্রত্যেকের মধ্যে বিধাতার একটি অপূর্ব্ব অভিপ্রায় নিহিত আছে। সে অভিপ্রায় আর-কোনো দেশের আর-কোনো জাতির দ্বারা সিদ্ধ হইতেই পারে না। আমরা পৃথিবীকে যাহা দিব, তাহা আমাদের নিজের দান হইবে, তাহা অন্যের উচ্ছিষ্ট হইবে না। আমাদের পিতামহগণ তপোবনের মধ্যে সেই দানের সামগ্রী প্রস্তুত করিতেছিলেন, আমরাও নানা দুঃখের দাহে, নানা দুঃসহ আঘাতের তাড়নায় সেই সামগ্রীর বিচিত্র উপকরণকে একত্রে বিগলিত করিয়া তাহাকে গঠনের উপযোগী করিয়া তুলিতেছি, তাঁহাদের সেই তপস্যা, আমাদের এই দুর্ব্বহ দুঃখ কখনই ব্যর্থ হইবে না।

জগতের মধ্যে ভারতবাসীর যে একটি বিশেষ অধিকার আছে, সেই অধিকারের জন্য আমাদের জাতীয়বিদ্যালয় আমাদিগকে প্রস্তুত করিবে—আজ এই মহতী আশা হৃদয়ে লইয়া আমরা এই নূতন বিদ্যাভবনের মঙ্গলাচরণে প্রবৃত্ত হইলাম। সুশিক্ষার লক্ষণ এই যে, তাহা মানুষকে অভিভূত করে না, তাহা মানুষকে মুক্তিদান করে। এতদিন আমরা ইস্কুলকলেজে যে শিক্ষালাভ করিতেছিলাম, তাহাতে আমাদিগকে পরাস্ত করিয়াছে। আমরা তাহা মুখস্থ করিয়াছি, আবৃত্তি করিয়াছি, শিক্ষালব্ধ বাঁধিবচনগুলিকে নিঃসংশয়ে চূড়ান্তসত্য বলিয়া প্রচার করিতেছি। যে ইতিহাস ইংরেজিকেতাবে পড়িয়াছি, তাহাই আমাদের একমাত্র ইতিহাসের বিদ্যা, যে পোলিটিকাল্ ইকনমি মুখস্থ করিয়াছি, তাহাই আমাদের একমাত্র পোলিটিকাল্ ইকনমি। যাহা-কিছু পড়িয়াছি, তাহা আমাদিগকে ভূতের মত পাইয়া বসিয়াছে; সেই পড়া-বিদ্যা আমাদের মুখ দিয়া কথা বলাইতেছে, বাহির হইতে মনে হইতেছে, যেন আমরাই কথা বলিতেছি। আমরা মনে করিতেছি, পোলিটিকাল্ সভ্যতা ছাড়া সভ্যতার আর-কোনো আকার হইতেই পারে না। আমরা স্থির করিয়াছি, য়ুরোপীয় ইতিহাসের মধ্য দিয়া যে পরিণাম প্রকাশ পাইয়াছে, জাতিমাত্রেরই সেই একমাত্র সদগতি। যাহা অন্যদেশের শাস্ত্রসম্মত, তাহাকেই আমরা হিত বলিয়া জানি এবং আগাগোড়া অন্যদেশের প্রণালী অনুসরণ করিয়া আমরা স্বদেশের হিত সাধন করিতে ব্যগ্র।

মানুষ যদি এমন করিয়া শিক্ষার নীচে চাপা পড়িয়া যায়, সেটাকে কোনোমতেই মঙ্গল বলিতে পারি না! আমাদের যে শক্তি আছে, তাহারই চরম বিকাশ হইবে, আমরা যাহা হইতে পারি, তাহাই সম্পূর্ণভাবে হইব—ইহাই শিক্ষার ফল। আমরা চলন্ত পুঁথি হইব, অধ্যাপকের সজীব নোট্‌বুক্ হইয়া বুক ফুলাইয়া বেড়াইব, ইহা গর্ব্বের বিষয় নহে। আমরা জগতের ইতিহাসকে নিজের স্বতন্ত্রদৃষ্টিতে দেখিতে সাহস করিলাম কই, আমরা পোলিটিকাল্ ইকনমিকে নিজের স্বাধীনগবেষণার দ্বারা যাচাই করিলাম কোথায়? আমরা কি, আমাদের সার্থকতা কিসে, ভারতবর্ষকে বিধাতা যে ক্ষেত্রে দাঁড় করাইয়াছেন, সে ক্ষেত্র হইতে মহাসত্যের কোন্ মূর্ত্তি কি ভাবে দেখা যায়, শিক্ষার দ্বারা বলপ্রাপ্ত হইয়া তাহা আমরা আবিষ্কার করিলাম কই? আমরা কেবল—

ভয়ে ভয়ে যাই, ভয়ে ভয়ে চাই,
ভয়ে ভয়ে শুধু পুঁথি আওড়াই।

হায়, শিক্ষা আমাদিগকে পরাভূত করিয়া ফেলিয়াছে—

আজ আমি আশা করিতেছি, এবারে আমরা শিক্ষার নাগপাশ কাটিয়া ফেলিয়া শিক্ষার মুক্ত অবস্থায় উত্তীর্ণ হইব। আমরা এতকাল যেখানে নিভৃতে ছিলাম, আজ সেখানে সমস্ত জগৎ আসিয়া দাঁড়াইয়াছে, নানা জাতির ইতিহাস তাহার বিচিত্র অধ্যায় উন্মুক্ত করিয়া দিয়াছে, দেশদেশান্তর হইতে যুগযুগান্তরের আলোকতরঙ্গ আমাদের চিন্তাকে নানাদিকে আঘাত করিতেছে—জ্ঞানসামগ্রীর সীমা নাই, ভাবের পণ্য বোঝাই হইয়া উঠিল—এখন সময় আসিয়াছে, আমাদের দ্বারের সম্মুখবর্ত্তী এই মেলায় আমরা বালকের মত হতবুদ্ধি হইয়া কেবল পথ হারাইয়া ঘুরিয়া বেড়াইব না;—সময় আসিয়াছে, যখন ভারতবর্ষের মন লইয়া এই সকল নানা স্থানের বিক্ষিপ্ত বিচিত্র উপকরণের উপর সাহসের সহিত গিয়া পড়িব, তাহাদিগকে সম্পূর্ণ আপনার করিয়া লইব, আমাদের চিত্ত তাহাদিগকে একটি অপূর্ব্ব ঐক্যদান করিবে, আমাদের চিন্তাক্ষেত্রে তাহারা যথাযথস্থানে বিভক্ত হইয়া একটি অপরূপ ব্যবস্থায় পরিণত হইবে; সেই ব্যবস্থার মধ্যে সত্য নূতন দীপ্তি, নূতন ব্যাপ্তি লাভ করিবে এবং মানবের জ্ঞানভাণ্ডারে তাহা নূতন সম্পত্তির মধ্যে গণ্য হইয়া উঠিবে। ব্রহ্মবাদিনী মৈত্রেয়ী জানিয়াছিলেন, উপকরণের মধ্যে অমৃত নাই; বিদ্যারই কি, আর বিষয়েরই কি, উপকরণ আমাদিগকে আবদ্ধ করে—আচ্ছন্ন করে; চিত্ত যখন সমস্ত উপকরণকে জয় করিয়া অবশেষে আপনাকেই লাভ করে, তখনি সে অমৃতলাভ করে। ভারতবর্ষকেও আজ সেই সাধনা করিতে হইবে—নানা তথ্য, নানা বিদ্যার ভিতর দিয়া পূর্ণতররূপে নিজেকে উপলব্ধি করিতে হইবে; পাণ্ডিত্যের বিদেশী বেড়া ভাঙিয়া ফেলিয়া পরিণতজ্ঞানে জ্ঞানী হইতে হইবে। আজ হইতে "ভদ্রং কর্ণেভিঃ শৃণুয়াম দেবাঃ"—হে দেবগণ, আমরা কাণ দিয়া যেন ভাল করিয়া শুনি, বই দিয়া না শুনি; "ভদ্রং পশ্যেমাক্ষভির্যজত্রাঃ"—হে পূজ্যগণ, আমরা চোখ দিয়া যেন ভাল করিয়া দেখি—পরের

বচন দিয়া না দেখি! জাতীয়বিদ্যালয় আবৃত্তিগত ভীরুবিদ্যার গণ্ডী হইতে বাহির করিয়া আমাদের বন্ধনজর্জ্জর বুদ্ধির মধ্যে উদার সাহস ও স্বাতন্ত্র্যের সঞ্চার করিয়া যেন দেয়। পাঠ্যপুস্তকটির সঙ্গে আমাদের যে কথাটি না মিলিবে, তাহার জন্য আমরা যেন লজ্জিত না হই। এমন কি, আমরা ভুল করিতেও সঙ্কোচবোধ করিব না। কারণ, ভুল করিবার অধিকার যাহার নাই, সত্যকে আবিষ্কার করিবার অধিকারও সে পায় নাই। পরের শতশত ভুল জড়ভাবে মুখস্থ করিয়া রাখার চেয়ে সচেষ্টভাবে নিজে ভুল করা অনেক ভাল। কারণ, যে চেষ্টা ভুল করায়, সেই চেষ্টাই ভুলকে লঙ্ঘন করাইয়া লইয়া যায়। যাহাই হউক, যেমন করিয়াই হউক শিক্ষার দ্বারা আমরা যে পূর্ণপরিণত আমরাই হইব—আমরা যে ইংরেজি লেক্‌চারের ফোনোগ্রাফ্, বিলিতি অধ্যাপকের শিকল- বাঁধা দাঁড়ের পাখী হইব না, এই একান্ত আশ্বাস হৃদয়ে লইয়া আমি আমাদের নূতন প্রতিষ্ঠিত জাতীয়বিদ্যামন্দিরকে আজ প্রণাম করি। এখানে আমাদের ছাত্রগণ যেন শুদ্ধ-মাত্র বিদ্যা নহে, তাহারা যেন শ্রদ্ধা, যেন নিষ্ঠা, যেন শক্তি লাভ করে—তাহারা যেন অভয়প্রাপ্ত হয়—তাহারা যেন দ্বিধাবর্জ্জিত হইয়া নিজেকে নিজে লাভ করিতে পারে—তাহারা যেন অস্থিমজ্জার মধ্যে উপলব্ধি করে—

"সর্ব্বং পরবশং দুঃখং সর্ব্বমাত্মবশং সুখম্"।

তাহাদের অন্তরে যেন এই মহামন্ত্র সর্ব্বদাই ধ্বনিত হইতে থাকে—

"ভূমৈব সুখম্, নাল্পে সুখমস্তি"।

যাহা ভূমা, যাহা মহান্, তাহাই সুখ, অল্পে সুখ নাই!

ভারতবর্ষের প্রাচীন তপোবনে ব্রহ্মবিদ্যাপরায়ণ গুরু মুক্তিকাম ছাত্রগণকে যে মন্ত্রে আহ্বান করিয়াছিলেন, সে মন্ত্র বহুদিন এদেশে ধ্বনিত হয় নাই। আজ আমাদের বিদ্যালয় সেই গুরুর স্থানে দণ্ডায়মান হইয়া ব্রহ্মপুত্র এবং ভাগীরথীর তীরে তীরে এই বাণী প্রেরণ করিতেছেন—

যথাপঃ প্রবতা যন্তি, যথা মাসা অহর্জরম্, এবং মাং ব্রহ্মচারিণো ধাত আয়ন্তু সর্ব্বতঃ স্বাহা।

জলসকল যেমন নিম্নদেশে গমন করে, মাস-সকল যেমন সংবৎসরের দিকে ধাবিত হয়, তেম্‌নি সকল দিক্ হইতে ব্রহ্মচারিগণ আমার নিকটে আসুন - স্বাহা।

সহ বীর্য্যং করবাবহৈ।

আমরা উভয়ে মিলিত হইয়া যেন বীর্য্য-প্রকাশ করি।

তেজস্বী নাবধীতমস্তু।

তেজস্বিভাবে আমাদের অধ্যয়ন-অধ্যাপনা হউক্।

মা বিদ্বিষাবহৈ।

আমরা পরস্পরের প্রতি যেন বিদ্বেষ না করি।

ভদ্রন্নো অপি বাতয় মনঃ।

হে দেব, আমাদের মনকে মঙ্গলের প্রতি সবেগে প্রেরণ কর।

PART III.—*(Bengali portion).*

ईश्वर सम्बन्धे मानवेर धारणा।

[*Extract from the writings of a Recognised Member of the Dawn Society.*]

यखनइ आमरा एइ मेघाड़म्बरपूर्ण प्रकृतिर गम्भीर भाव अवलोकन करि, तखनइ ताहाके भगवानेर रूप बलिया मने हय। तखन येन सेइ मेघाड़म्बरेर मध्येइ ताहार पश्चाते भगवानके देखिते पाइ। प्राकृतिक शृङ्खला मनोयोग पूर्व्वक विश्लेषण करिया कार्य्यकारण शृङ्खला क्रमागत अनुधावन करिते करिते शेषे एक प्रकार मानसिक आलस्य आसिया उपस्थित हय। काजेइ तखनकार मत सेइ शेषकारणटिकेइ मूल कारण बलिया मानिया लइते हय। एवं एइ सर्व्वशक्तिमान मूलकारणकेइ आमरा ईश्वर बलि। किन्तु एइरूपे ईश्वरेर ये धारणा हय, ताहाते तिनि आमादेर अनेक दूरे गिया पड़ेन। ताँहाके निकटस्थ पाइ ना। ऐ पथ परित्याग करिया यदि आमरा अन्य एकटि पथ आश्रय करि ताहा हइले भगवानके आमरा निकटस्थ बलिया धारणा करिते पारि। एइ प्रकृतिके ताँहार कार्य्य ना बलिया ताँहारइ रूप बलिले क्षति कि? येमन नील, पीत, लोहित प्रभृति सातटि भिन्न किरणेर समन्वये उज्ज्वल श्वेतवर्ण सूर्य्यकिरण हइयाछे, अथच उहाते प्रत्येक वर्णइ विद्यमान सेइरूप जगदीश्वरके एइ अनन्त विश्वब्रह्माण्डेर भिन्न भिन्न वस्तुर समन्वय मने करिते पारि ना? मने करुन एकजन बाजीकर एकबार मेघ हइतेछेन, एकबार वृष्टि हइतेछेन, एकबार आलोक हइतेछेन—एइरूप एक, एकबार भिन्न भिन्नरूप देखाइतेछेन, दर्शकदिगेर मध्ये हइते केह ताहाके मेघ, केह वृष्टि, केह आलोक बलिबेन; किन्तु यिनि बाजीकरके जानेन तिनि बलिबेन ये बाजीकरइ एइ सकल गुणेर समन्वय। सेइरूप कि आमरा एइ विश्वब्रह्माण्डेर असंख्य भिन्न भिन्न पदार्थेर समन्वयके जगदीश्वर बलिते पारि ना? यदि एइरूप धारणा करिते पारि तबे जगदीश्वर येन एकटु निकटे आसिया पड़ेन—तिनि आर कारण परम्परार पश्चाते दूरे पड़िया थाकेन ना। एरूप करिले आमरा सर्व्वव्यापी अनन्त जगदीश्वरेर धारणा कतकटा करिते पारि।

यदि जगदीश्वर एइ विचित्र जगतेर समन्वय हन तबे एत अनैक्य एत भेदाभेद केन? भेदाभेदेर कारण आछे। आमादेर ज्ञान सम्पूर्ण नय, आमरा भ्रमवशतःइ एइ भेदाभेद देखि। सम्पूर्ण अज्ञानइ ये केवल भ्रमेर कारण ताहा नहे, खण्डज्ञानओ भ्रम। अन्धदिगेर हस्तीदर्शनेर कथात सकलेइ जानेन। केह बलिल हाती कुलार न्याय, केह बलिल हाती सापेर न्याय इत्यादि। ताहारा त स्व स्व इन्द्रियगणेर द्वारा प्रतारित हय नाइ तबे ताहारा एइ सकल असम्भव कथा केन बलिल? कारण ताँहारा ये खण्ड देखियाछे सेइ खण्डेइ सम्पूर्णता आरोप करियाछे एइजन्यइ ताहादेर एइ विवाद अनैक्य। किन्तु यिनि

इसो देखियाछेन तिनि बलिबेन ये इसो एइ सकलेर समन्वय। सेइरूप यिनि साधु यिनि जगदीश्वरेर विश्वव्यापीरूप धारणा करिते पारियाछेन तिनि बलिबेन ये तिनि एइ विश्वब्रह्माण्डेर भिन्न भिन्न पदार्थेर समन्वय। सुन्दर कारुकार्य्यशोभित अट्टालिकार गात्रे विचरणकारी एकटि पिपीलिकार मने हइते पारे एकि विपद। येखाने याइ सेइखानेइ उचु नीचु। एकटु समतल नाइ ये आमि सुखे चलिया याइते पारि। दूर हइते सेइ अट्टालिका दर्शनकारी दर्शकेर मने किन्तु एभावेर उदय हइबे ना। से एकदृष्टिते अट्टालिकार सौन्दर्य्य उपलब्धि करिते पारिबे। एस्थले पिपीलिकार ज्ञान अत्यन्त सीमाबद्ध। से एक एकखानि इष्टक व्यतीत अन्य किछु देखिते पाइतेछे ना, सेइ जन्यइ समुदाय अट्टालिका सम्बन्धे ताहार भ्रम हइतेछे। दर्शक किन्तु पूर्णभावे अट्टालिका देखिते पाइतेछे। सेइजन्यइ ताहार निकट खण्डत: ऐ इष्टकगुलि औरूप विसदृश ना देखाइया समुदय अट्टालिकाटि सुन्दर देखाइतेछे। एविषये पिपीलिकार ज्ञान आंशिक ज्ञान, दर्शकेर ज्ञान पूर्ण ज्ञान। समुद्रे दुइटि वृहत् तरङ्ग उत्थित हइयाछे—आमरा उहा ना देखिया यदि एकटु निम्नदिके दृष्टि निक्षेप करि तबे देखिते पाइ उहारा अनन्त समुद्रेर अंशमात्र, उहारा भिन्न नय। ज्योतिषशास्त्रे अनभिज्ञ व्यक्तिगण मने करेन ये सूर्य्यटि आमादेर एइ पृथिवी हइते स्वतन्त्र उहार सहित सूर्य्येर कोन सम्बन्ध नाइ। किन्तु यिनि उक्त शास्त्रे कियद्दूर अग्रसर हइयाछेन तिनि बलिबेन ये सूर्य्य पृथिवी ओ अन्यान्य कतक गुलि ग्रह लइया एक सौरजगत् सृष्ट हइयाछे इहादेर परस्परेर विशेष सम्बन्ध आछे। यिनि तदपेक्षा अग्रसर हइयाछेन तिनि हयत आमादेर सौरजगतेर न्याय २। ३टि लइया एकटि वृहत्तर जगतेर मध्ये इहादिगके सम्पूर्णता प्रदान करिबेन। एइरूप सकलेइ स्व स्व ज्ञानेर मात्रानुसारे एक एकटि खण्डके सम्पूर्णता दिया थाकेन। यिनि सर्व्वापेक्षा अग्रसर हइयाछेन तिनि आर भेदाभेद देखिबेन ना, समस्तइ एक देखिबेन।

द्वितीयत: आमरा देखिते पाइ आमरा यदि कोन एकटि वस्तु सृष्टि करि तबे से जिनिषटि आमादेर बाहिरेर हइया पड़े। किन्तु ईश्वरेर एइ सृष्ट विश्वब्रह्माण्ड किरूपे ताँहार अन्तर्गत हइते पारे? इहा ताँहा हइते पृथक नय केन? आमरा यदि कोन वस्तु प्रस्तुत करिते याइ तबे आमादेर बाहिर हइते समस्त उपकरण लइते हय, एमन कि कल्पना पर्य्यन्त बाहिरेर जिनिष हइते लइते हय। किन्तु ईश्वरेर सृष्टि प्रणाली सम्पूर्णरूपे विभिन्न। एरिष्टटल बलियाछेन "The lesser the help the greater the power"—जगदीश्वर सर्व्वशक्तिमय, अतएव तिनि कखनओ अन्य कोथाओ हइते उपकरण लइते पारेन नाइ निज हइते सृष्टि करिते हइयाछे। आर तिनि ताँहार बाहिरे किछु सृष्टि करिते पारेन ना कारण तिनि सर्व्वव्यापी।

जातीयजीवन ओ ऐतिहासिक पारम्पर्य्य।

[*Extract from the writings of a Recognised Member of the Dawn Society.*]

वर्त्तमानकाले ये सकल राजनैतिक आन्दोलन हइतेछे इहार कि कोन फल हइबे? उद्देश्य सफल करिते ये सकल गुणेर प्रयोजन ताहा कि आमादेर आछे? आमरा अतिशय दुर्ब्बल। क्षुद्रप्राण तड़ागेर न्याय आमादेर उत्साह क्षणस्थायी। स्वल्पजलविशिष्ट एकटि पल्वल ओ बहन्त जीवन्त चलन्त स्रोतविशिष्ट पुण्यतोया भागीरथी उभयेइ बलितेछे ये आमरा प्रचण्ड निदाघतापेओ शुष्क हइब ना, किन्तु पल्वल शीघ्रइ शुकाइया याय, ताहार कथा थाके ना, कारण से अल्प प्राण। किन्तु गङ्गा महाप्राण, ताँहार पारम्पर्य्य विद्यमान आछे, तिनि शुष्क हयेन ना। आमराओ पल्वलेर न्याय अल्पप्राण, आमरा आमादेर जगत्पूज्य ऋषिपितामहगणेर सहित पारम्पर्य्यसूत्र हाराइया फेलियाछि। सुतरां अतीतेर बल आमादिगके बलीयान करे ना। आमरा एखन परेर निकट हइते धार करा शक्तिते शक्तिमान हइते चेष्टा करितेछि। पुरातनेर सकल सम्बन्ध विच्छिन्न करिया नूतन भावे नूतन भित्तिर उपर जातीयजीवनेर प्रतिष्ठा करिते चाइ। ताइ आमरा एचणे आन्दोलन करि, किन्तु निजेर भित्तिर उपर दाँड़ाइया नय। आमरा येन मने करि ये आमादेर किछुइ नाइ आमरा ये युगान्तेर फल ताहा एकबारओ भाबि ना। आमरा इंरेजदत्त अधिकारेर उपर दाँड़ाइते चाइ। आमरा बलि ये इंरेजओ गवर्णमेण्टेर प्रजा, आमराओ ताँहारइ प्रजा। आमरा सेइ युक्तिते साम्य ओ स्वाधीनता चाइ। आमादिगेर पश्चाते देखिबार कि किछुइ नाइ? अतीतेर इतिहासे कि आमादेर गौरव काहिनी स्वर्णाक्षरे लिखित हय नाइ?

यदि जातीय उन्नतिसाधन करिते हय ताहा हइले आमादेर जातीयजीवनेर पारम्पर्य्य प्राणे अनुभव करिते हइबे। विदेशी ऐतिहासिकेर ग्रन्थ पाठ करिया आमादेर एकटा धारणा जन्मिया गियाछे ये बौद्धयुगेर पर हइते आमादेर जातीयजीवनेर आर कोन अस्तित्व नाइ। एखन आबार नूतन करिया जातीयजीवन गठन करिते हइबे। किन्तु वास्तविक आमादेर गौरवरवि बौद्धयुगेर सङ्गे सङ्गेइ अस्तमित हय नाइ। ताहा यदि हइत ताहा हइले आमरा चैतन्य, कबिर, रामदास, तुकाराम, नानकेर नाम शुनिते पाइताम ना। एखनओ पर्य्यन्त ऋषिनिर्द्दिष्ट विधिव्यवस्था, समाजगठन आमादेर मध्ये सुप्रतिष्ठित रहियाछे। किन्तु आमादेर दृष्टि सेदिके नाइ। एतद्व्यतीत आमादेर इतिहासेर भूल ओ आमरा धरिते पारि ना। आमादेर धारणा ये आमादेर प्राचीन इतिहास अन्धकाराहत एवं मिथ्या कल्पनार आगारस्वरूप। एइ सकल मिथ्याजाल हइते येटुकु सत्य उद्धार करा याय ताहा ओ केवल ब्राह्मणदेर अत्याचारे, स्त्रीजातिर प्रति अवमाननाय, मारामारि ओ काटाकाटिते परिपूर्ण। ताहा हइते

आदर्श ग्रहण करिबार किछुइ नाइ। आमरा इंराजी साहित्य हइते आलोक भो जीवनीशक्ति लाभ करितेछि। यदि आमरा प्राचीनकालेर इतिहास मनोयोग सहकारे आलोचना करि तबे देखिते पाइब हिन्दुर आदर्शइ श्रेष्ठ आदर्श।

पाण्डवदेर समय हइते हिन्दुर धारावाहिक इतिहास पाओया याय। श्रीकृष्णइ मूल पुरुष। असंख्यातीत काल हइते भगवान श्रीकृष्णेर शिक्षा आमादेर समाजे चलितेछे। ठिक कोन समये श्रीकृष्ण आविर्भूत हइयाछिलेन ताहा निर्णय करा दुरूह। तबे मोटामुटि बला याइते पारे ये ३९०० बत्सर पूर्व्वे तिनि हिन्दु समाज आलोकित करियाछिलेन। एइ विषयटि अनेक प्रकारे प्रमाणश्च करा याइते पारे। विष्णुपुराणेर वंशलतिकाय लिखित आछे ये नन्दराज्य हइते परीक्षितेर राज्यकाल पर्य्यन्त १५०० बत्सर। भागवते ताहा १४९९ बत्सर निर्द्धारित हइयाछे। विष्णुपुराणे आरओ लिखित आछे ये परीक्षितेर जन्म हइते नन्देर अभिषेक पर्य्यन्त १५१० बत्सर। इंरेज ऐतिहासिकगणेर हिसाव अनुसारे चन्द्रगुप्त खृष्ट पूर्व्व ३२१ अब्दे राजत्व करेन ओ नन्देर राजत्वकाल खृष्ट पूर्व्व ४२१ अब्द। अतएव परीक्षित खृष्ट पूर्व्व (४२१+१५००)=१९२१ अब्दे राजत्व करियाछिलेन। सुतरां बर्त्तमान समय हइते १९२१+१९०५=३८२६ बत्सर पूर्व्वे परीक्षित बर्त्तमान छिलेन। कलियुगेर ५००६ बत्सर गत हइयाछे अतएव परीक्षित् ५००६–३८२६=११७० कल्यब्दे छिलेन। कलिर द्वादश शताब्दीते कृष्णेर आविर्भाव हय। कृष्णेर आविर्भाव काल कलिर सन्ध्यासमय बलिया बर्णित हइयाछे। प्रत्येक १२०० बत्सरे एक सन्ध्या हय। अतएव कृष्ण ये सन्ध्या समये प्रादुर्भूत हयेन एवर्णना ठिक।

कृष्णेर समसमये अनेक कृतविद्य महामनीषा सम्पन्न महापुरुष आविर्भूत हइया भारतेर गौरव वृद्धि करियाछेन। महर्षि वेदव्यास वेद विभाग करेन ओ उहार शाखा सृष्टि करेन। जरासन्ध शिशुपाल प्रभृतिदुर्द्धर्ष नृपति प्रवृत्तिपरायण हइया नानारूप अत्याचारे पृथिवीके कलुषित करितेछिल। एइ प्राबल्य निवारणेर जन्यइ कृष्णेर आगमन। तिनि निवृत्तिमार्ग अवलम्बन करिते उपदेश दिलेन ओ गीता धर्म्म प्रचार करिलेन। एइ युगेइ कुरुक्षेत्र युद्ध घटियाछिल। एइ युद्धे प्रवृत्तिपरायण राजगण निहत हओयार पर भारतवर्षे एक धर्म्मराज्य सुप्रतिष्ठित हइल।

एकजन अर्थान पण्डित बलियाछेन ये बर्त्तमान कालेर समस्त राजनीतिओ दण्डनीतिर विषय महाभारतेर शान्तिपर्व्वे पुङ्खानुपुङ्खरूपे बर्णित आछे।

पराशरेर ज्योतिषशास्त्र व्यासेर वेदान्तदर्शन कृष्णेर नीति शिक्षा से युगेर अमृतमय फल।

PART III.—(*Bengali Portion.*)

नारायणगञ्ज।

[*Extract from the writings of a Recognised Reader under the Rules of Dawn Society, Magazine Section.*]

एइ विंश शताब्दीर नारायणगञ्जेर सहित पूर्ब्बकालीन नारायणगञ्जेर ये कतदूर प्रभेद ताहा ना देखिले सहजे अनुमान करा याय ना। आजकाल यदि कोन पूर्ब्बकालीन नारायणगञ्जेर अधिवासीर प्रेतात्मा स्वीय जन्मभूमि दर्शनार्थ आगमन करेन, तबे तिनि कखनइ बलिते पारिबेन ना ये, इहाइ ताँहार जन्मभूमि सेइ नारायणगञ्ज। पूर्ब्बे नारायणगञ्ज बन जङ्गले परिपूर्ण छिल; व्याघ्रादि हिंस्रजन्तु सर्ब्बदा तथाय विचरण करित। सर्ब्बत्र बड़ बड़ डोबा दृष्ट हइत। ग्रीष्मकाले सेगुलि प्राय शुष्क हइया याइत, ओ वर्षाकाले जल-परिपूर्ण हइत। स्रोतस्वतीर जले बर्त्तमान सहरटी डुबिया याइत। अधिवासी समूह मञ्च निर्म्माण करिया तदुपरि बास करित। व्याघ्रादि हिंस्र जन्तुर प्रादुर्भावे अधिवासीगणेर जीवन संशयापन्न छिल। अधिवासीरा प्राय सकलेइ मुसलमान-धर्म्मावलम्बी हिंस्र प्रकृति सम्पन्न लोक छिल। ताहारा चौर्य्य ओ डाकातिर द्वारा आत्मीयस्वजनवर्गेर भरण पोषण करित। जलगामी निरीह पथिकेर जीवन कखनइ इहादेर कालसम कराल हस्त हइते निष्कृति पाइत ना।

इंराज वणिक सम्प्रदायेर द्वाराइ एइ हिंस्र-जन्तु परिपूर्ण जलाभूमि नारायणगञ्ज वर्त्तमान सहरे परिणत हइयाछे। आजकाल इहा पूर्ब्बेर न्याय निम्नभूमि नहे। वणिक महोदयगणेर गुणे इहा एकटी उच्च ओ परिपाटी सहर हइया पड़ियाछे। एखन समस्त नदीतीर बाँधान ओ नदी अपेक्षाकृत क्षुद्राकारे परिणत। विख्यात वणिक 'रालि ब्रादार्स' ओ 'इउनियन जुट कोम्पानि'र नाकि सर्ब्बप्रथम एखाने आगमन करेन।

वर्त्तमान सहरटी ढाका हइते पञ्च क्रोश दक्षिणे अवस्थित। इहाके ढाका विभागेर केन्द्रस्थल बला याइते पारे। एइ स्थान हइते आरम्भ करिया इष्टारण् बेङ्गल ष्टेट रेलओये मयमनसिंहाभिमुखे अग्रसर हइयाछे। एखान हइते ढाकार भाड़ा तृतीय श्रेणीते /० आना, याइते अर्द्धघण्टा लागे। कलिकाता हइते एखानकार भाड़ा ३)/॥ तिन टाका पनर पयसा रात्रि नयटार ट्रेणे चड़िले प्रातःकाले गोयालन्दे नामिया घाटस्थित जाहाजे चड़िले बेला ३टा कि ४टार समय नारायणगञ्जे उपस्थित हओया याय।

जन्माष्टमीर पर ढाकार विख्यात मिछिल (Procession) बाहिर हइबार काले एवं अशोक वा बुधाष्टमीते ब्रह्मपुत्र स्नानेर समय ट्रेणे ओ जाहाजे अत्यन्त भीड़ हय। सहरे एत लोक हय ये, अनेककेइ बाध्य हइया वृक्षतले रात्रि यापन करिते हय। लाङ्गलबन्द नारायणगञ्ज हइते दुइ घण्टार रास्ता। प्रवाद आछे, परशुराम ब्रह्मपुत्रके काटिया एइ पर्य्यन्त आनिया अत्यन्त क्लान्ति वशतः निद्रित हइले, ब्रह्मपुत्र नारायणगञ्जेर सम्मुखस्थित शीतलक्षा नदीर सहित सम्मिलित हइते चेष्टा पाय। परन्तु

राम निद्रान्ते ब्रह्मपुत्रेर ईदृश व्यवहारे क्रुद्ध हइया इहाके शापग्रस्त करेन ये, चैत्र मासे बुधाष्टमी व्यतीत सम्वत्सर इहार जल कुक्कुरेर प्रस्रावसम अस्पृश्य हइबे। अतःपर तिनि एइखाने खनन कार्य्य त्याग कराय, एइ स्थानेर नाम लाङ्गलबन्द हइयाछे। शीतल लक्षा पार हइया बराबर राजपथ धरिया गेलेइ लाङ्गलबन्दे उपस्थित हओया याय। बुधाष्टमीते नानादेश हइते लोके एखाने स्नान करिबार जन्य आसे। विश्वास, ऐदिने ऐ स्थाने स्नान करिले सर्व्वपाप विमुक्त हओया याय। बहुकाल अन्तर बुधाष्टमी पड़े। १३०४ सालेर चैत्रमासे बुधाष्टमी पड़े। एइ समय सहरटी एक विचित्र शोभाय शोभित हय। प्रतिवत्सर अशोकाष्टमीते एखाने अन्यून लक्ष लोकेर आगमन हय। इहातेइ सहजे बुझा याइबे ये, बुधाष्टमीते एखाने कत लोक आसे। ऐ दिवसेर सात आट दिन पूर्व्वावधि जाहाजे एत लोक आसे ये ताहा मग्नप्राय बलिया अनुमित हय।

नगरटीर पूर्व्वे नदी शीतललक्षा, दक्षिणे एकटी खाल, उत्तरे ओ पश्चिमे कतिपय ग्राम। सहरटी तिन भागे विभक्त, उत्तरे खारिज खामपुरसह कालिबाजार, मध्ये टानबाजार सह नारायणगञ्ज, दक्षिणे शीतललक्षासह निताइगञ्ज। सहरेर मध्य दिया तिनटी खाल प्रवाहित हइतेछे। इहाते अधिवासीवर्गेर यथेष्ट उपकार हइतेछे। सहरेर भितरे तेमन देखिबार जिनिष बड़ एकटा नाइ। नारायणगञ्जेर हितैषी मिउनिसिपाल चेयारम्यान उइलसन् साहेबेर स्मृतिरक्षक उइलसन् मार्केटेर कारुकार्य्यमय द्वारदेश देखिबार वस्तु बटे। उहार सम्मुखे 'उइल्सन् ट्याङ्क' उक्त महात्मा साधारणेर हितार्थे स्वयं खनन करान।

सहरे तिनटि बाजार। तन्मध्ये, हिगुबाबुर बाजार सर्व्वापेक्षा बड़। भगबानगञ्जेर बाजार इहार नीचे। एइ दुइटी बाजार अपरटीर तुलनाय पुरातन। उइलसन् साहेबेर बाजार सम्प्रति प्रतिष्ठित हइयाछे। इहा अति मनोरम ओ सुन्दर। इहार उपरिभाग 'करकेट' टिन दिया आच्छादित। एरूप सुबन्दोबस्त अन्य दुइटी बाजारे एकेबारेइ नाइ। सहरे मत्स्य ओ दुग्ध अत्यन्त सस्ता। देशी चाउल अर्थात् कुमिल्ला प्रभृति स्थानेर चाउल अधिकतर सस्ता, एवं इहार आमदानीओ बेशी। समये आम, काँठाल, जाम, प्रभृति सबइ पाओया याय। लिचु ओ बेदाना दुष्प्राप्य ओ दुर्म्मूल्य।

सहरेर मध्ये भगबानगञ्जे ओ कालिबाजारस्थित आमलापाड़ातेइ लोकेर आधिक्य दृष्ट हय। सहरेर पूर्व्वभाग आफिसे आवृत। नदीर धारे कोन रास्ता नाइ। एखाने एकटी बेङ्गल ब्याङ्क, एकटी दातव्य चिकित्सालय, एकटी डाक बाङ्गाला एकटी टेलिग्राफ आफिस, दुइटी पोष्टाफिस, २०। ३० टी भैषज्यालय ओ आट नयटी होटेल आछे। तन्मध्ये मिउनिसिपाल होटेलइ सर्व्वश्रेष्ठ। सहरे सर्व्वत्र साहेबदिगेर बाङ्गाला दृष्ट हय। सहरेर पश्चिमदिके जिम्खाना फिल्ड,—साहेब ओ देशीयदिगेर भ्रमण ओ क्रीड़ार स्थान। एखाने एकटी उच्च इंराजी विद्यालय, एकटी ब्राह्म- सभा, एकटी हरिसभा, एकटी मुद्रायन्त्रालय, दुइटी देओयानी ओ एकटी फौजदारी आदालत, एकटी जेलखाना ओ एकटी मिउनिसिपाल आफिस आछे। एस्थाने एकजन जयेण्ट म्याजिस्ट्रेट आछेन। एखाने सम्प्रति एकटी नाट्यशाला संस्थापित हइयाछे। सहरेर रास्ता-समूह अतीव परिस्कार; पार्श्वे पाका पयःप्रणाली। अति निकटे निकटे आलोकेर बन्दोबस्त आछे। नदीर जल परिस्कार; किन्तु क्रमशः वाणिज्येर आधिक्य वशतः अपरिस्कार हइतेछे। जल कलेर प्रस्ताव हइयाछे।

यदि प्राकृतिक दृश्य दर्शने मन प्राण पुलकित करिते चाह, एकबार नारायणगञ्जे याओ। स्थिरस्वच्छ सलिला शीतलक्षाते नौका लइया बेड़ाइते बड़इ आमोद बोध हय। पर पार हइते सहरटीके एकटी अति सुन्दर छवि बलिया प्रतीयमान हय। सहरटी क्षुद्र हइलेओ एत परिष्कार ओ सुन्दर ये एकबार देखिले भुलिबार नहे।

एखाने कयेकटी देवालय आछे। तन्मध्ये लक्ष्मी-नारायणेर देवालय सर्व्वश्रेष्ठ ओ सर्व्वजन परिचित। सहरवासी सकलेइ एइ देवालयेर प्रति सव्वापेक्षा भक्तिमान। एइ देवालयेर नामे सकलेर मस्तक भक्तिभरे नत हय। रास यात्रार समय एइ देवालये महा धूमधाम हय। चतुर्द्दिके मृत्पुत्तलिका सुसज्जित थाके। कोथाओ, विराट सभा, कङ्कवेशधारी युधिष्ठिर विराट राजेर सहित अक्ष-क्रीड़ाय निमग्न; कोथाओ नारायण अनन्त शय्याय शायीन, आर जगज्जननी कमलादेवी ताँहार पदसेवाय निरता। कोन स्थाने धर्म्मराज यम धर्म्मासने उपविष्ट हइया विचार कार्य्ये व्यस्त। कोन स्थाने वा हनुमान् गन्धमादन पर्व्वत स्कन्धे लइया वीरश्रेष्ठ लक्ष्मणके शक्तिशेल हइते रक्षा करिबार जन्य चलियाछेन। कोथाओ दशानन रावण प्रिय पुत्र मेघनादेर बधवार्त्ता श्रवणे शोके म्रियमाण। कोथाओ धार्म्मिकश्रेष्ठ युधिष्ठिर इन्द्रप्रस्थे पञ्च भ्रातार सहित मिलित हइया राजकार्य्य आलोचनाय व्यस्त। कोथाओ रामचन्द्र सीता उद्धार मानसे सुग्रीवादि पञ्चवीरेर सहित बाली बध मन्त्रणाय निविष्ट। कोन स्थाने कालीयदमन हइतेछे। कोन स्थाने वा ब्रह्मा महाविष्णुर नाभिपद्म हइते उत्थित हइया गभीर ध्याने मग्न। कोथाओ श्रीकृष्ण षोड़शसहस्र गोपीर सङ्गे रासलीलाय मत्त।

पूर्व्वेइ बलियाछि नदीर पश्चिम पारे नारायणगञ्ज। एखन उहार पूर्व्व पारेर विषय किछु बलिब; उहा अप्रासङ्गिक हइबे ना। नदीर पूर्व्व पारे मदनगञ्ज, सोनाकान्दा, बन्दर, एकरामपुर, मुखमाला ओ नबीगञ्ज नामे कतिपय संलग्न ग्राम आछे। नदीर धार समस्तइ पाटेर आफिसे परिपूर्ण। एइ सब ग्रामे अनेक सम्भ्रान्त ओ धनी लोकेर बाटी आछे। मदनगञ्ज एकटी वाणिज्य स्थान, एखाने पाटेर ओ अन्यान्य व्यवसायेर आड़त आछे। अन्यान्य स्थानगुलि हइते एस्थाने लोक संख्या अधिक। सोना कान्दाय प्रति बृहस्पतिवारे हाट बसे। एखाने प्रयोजनीय प्राय सकल प्रकार द्रव्यइ विक्रयार्थ आसे। ए स्थानेर लोकसंख्या अन्यान्य ग्रामापेक्षा कम। एखाने एकटी उच्च इंराजी विद्यालय स्थापित हइयाछे। बन्दरे लोक संख्या यथेष्ट। एइ स्थानेर पूर्व्व भागेर नाम पुरानबन्दर। किछुदिन पूर्व्वे पुरानबन्दर अत्यन्त जङ्गलावृत छिल। एखाने समये समये व्याघ्र देखा याइत। गत १८९७ साले एखाने एकटी प्रकाण्ड व्याघ्र हत करा हय। एस्थान एखन एकप्रकार जङ्गलहीन—अति अल्प स्थानइ जङ्गलावृत; व्याघ्र थाकिबार उपयोगी जङ्गल समस्त परिष्कृत हइया एखन लोकेर बाटी निर्म्मित हइतेछे। एइखाने एकटी दुर्गेर भग्नावशेष आछे। गृहादि समस्तइ नष्ट हइया पड़िया गियाछे, किन्तु किछु वर्त्तमान आछे। गृहभेद करिया कत प्रकाण्ड प्रकाण्ड अश्वत्थ गाछ हइयाछे। एइ दुर्ग दर्शने बोध हय ये, एक समय पुरानबन्दर समृद्धिसम्पन्न छिल। किन्तु इहा ये सहर छिल, ताहार प्रमाण आर किछुइ नाइ।

अनेके अनुमान करेन ये देवालय लक्ष्मीनारायण हइते सहरेर नाम नारायणगञ्ज हइयाछे। एकथा कतदूर प्रामाण्य, ताहा ऐतिहासिकगणेर विचार्य्य।

पाटेर व्यवसायेर जन्यइ नारायणगञ्जेर एरूप अभिनव उन्नति! एखाने अनेक पाटेर आफिस आछे। सबगुलि इउरोपीय ओ आर्मानियानदेर। बाङ्गाली वा देशीय अन्य कोन जातिर पाटेर आफिस नाइ। कयेक बत्सर पूर्व्वे एकजन बाङ्गालीर एकटी पाटेर आफिस छिल; किन्तु तिनि दुर्भाग्य बशत: सर्व्वस्वान्त हइया ए व्यवसाय छाड़िया देन। ए व्यवसाय बड़इ भयानक। इहाते हय लोके क्रोर-पति हइबे ना हय एकेबारे सर्व्वस्वान्त हइबे। एइ सकल पाटेर आफिसे दादनाणि नाना उपाये पाट खरिद हइया गाँट (Bale) बाँधा हय। परे एइ गाँट विदेशे रप्तानि हय। पाटेर गुणानुसारे गाँटेर गुणागुण विचार हय। साधारणत: गाँट दुइ रकम :—काँचा ओ पाका। काँचा गाँटेर ओजन ३॥० मण ओ पाका गाँटेर ओजन प्राय ५ मण। काँचा गाँट प्रायइ कलिकाता ओ तन्निकटवर्त्ती स्थानेर चटकले प्रेरित हय। किन्तु पाका गाँट एकेबारे बिलाते ओ अन्यान्य देशे प्रेरित हय। पाटे अनेक प्रकार प्रयोजनीय द्रव्य प्रस्तुत हय। पूर्व्वे बलियाछि निज नारायणगञ्ज सहरे कतिपय मुसलमान व्यतीत अन्य कोन लोक वास करित ना। सहरेर एकटीमात्र स्थाने कतकगुलि जेले वास करे, ताहादेर घर ओ सेइ स्थानेर आकृति देखिले बोध हय जेन जेलेराओ पूर्व्वे एखाने थाकित। आमार किन्तु ए विषय यथेष्ट सन्देह आछे। आमार बोध हय इहारा बन्दर प्रभृति ग्राम हइते आसिया बसवास करितेछे। बन्दर प्रभृति ग्रामे ताहादेर आत्मीय बन्धु यथेष्ट आछे। आजकाल ऐ सकल ग्रामेर जेलेराओ घर-बाड़ी विक्रय करिया सहरे आसितेछे। कारण जमिदारगण ताहादिगके उठाइया दिया ऐ सकल स्थान पाटेर व्यवसायीदिगके जमा दितेछेन। सहरेर पूर्व्वतन मुसलमान अधिवासीगण अत्यन्त हिंस्र प्रकृति-सम्पन्न, ताहा पूर्व्वेइ बलियाछि। ताहारा एखन अनेकांशे सभ्य हइयाछे; ताहादेर अनेकेरइ सन्तान एखन स्थानीय विद्यालये पाठ करे।

क्षुद्र सहरेर वर्त्तमान लोक संख्या अत्यन्त अधिक। अधिवासीगणेर प्राय सकलेइ चाकुरे, अपर सकले व्यवसायी। सहरे स्थायी अधिवासीर संख्या अति कम। प्राय सकलेइ विदेशी, जीविकार्ज्जनेर जन्यइ एखाने आगमन करे।

नदीर पूर्व्वपारे ये सकल ग्राम आछे, ताहाते ब्राह्मण कायस्थादि सकल वर्णेरइ लोक आछे। किन्तु साहा-शुँड़ि ओ कायस्थेर संख्याइ बेशी। इहारा केह चाकुरी, केह व्यवसाय, केह चाष-बासेर द्वारा जीविका निर्व्वाह करिया थाके। तबे श्रेणीक्त श्रेणीर संख्या कम। पुरान बन्दरे कयेक घर जमिदार आछेन। ताँहारा दानशील। आमि जानि, ताँहादेर अन्ने प्रतिपालित हइया कत विदेशी छात्र निकटवर्त्ती विद्यालये पाठ करे। दोल, दुर्गोत्सव ताँहादेर नित्य कर्म्म। ए सकल ग्रामे अनेक मुसलमानेर बासओ देखा याय। ताहादेर मध्ये केह कृषि, केह कुलिगिरि केह चाकुरी प्रभृति द्वारा जीविका निर्व्वाह करिया थाके। एतद्व्यतीत कयेक घर ब्राह्मणओ आछेन। ताँहारा चाकुरी द्वारा जीविकार्ज्जन करिया थाकेन।

श्रीवसन्तकुमार बन्द्योपाध्याय।

PART III.—*(Bengali Portion.)*

जातीय विद्यालय ओ जातीय शिक्षा ।

[*By a Student of the Bengal National College*].

किछुदिन हइल आमादेर देशे जातीय विद्यालय प्रतिष्ठित हइयाछे किन्तु छात्र संख्या नितान्त कम हइल देखिया अनेकेइ हताश हइया पड़ियाछेन। एकटु तलाइया देखिले इहाते विस्मय वा दुःख प्रकाश करिबार कोनओ कारण नाइ ; कलेज करा मात्र यदि जन साधारण ताहार उपकारिता बुझिया छेले पाठाइत ताहा हइले जातीय विद्यालय प्रतिष्ठा करार विशेष कोन दरकार छिल ना, वस्तुत: देशेर लोकेर एइ उदासीन भावइ विद्यालयेर प्रयोजनीयता आमादेर काछे परिस्फुट करिया तुलियाछे।

देशेर चारिदिकेर यखन एइरूप अवस्था एवं इहारइ मध्ये यखन आमादेर कलेजेर छेलेरा वर्द्धित हइयाछे तखन ताहादेर मनेओ ये समये समये विद्यालयेर उपकारिता सम्बन्धे नानाप्रकार सन्देह उपस्थित हइते पारे इहा स्वाभाविक, एइ कथा मने करिया इहार उपकारिता ये कि एवं कलिकाता विश्वविद्यालयेर सङ्गे इहार प्रभेद कोथाय ताहारइ आलोचनाय प्रवृत्त हइतेछि।

आमादेर कलेजेर छात्र मात्रेरइ काछे ए प्रश्न बारम्बार हइयाछे 'न्याशनाल कलेजे त गेले किन्तु prospectटा कि ?' एखाने आसिले ओकालति, डाक्तारि एञ्जिनीयारि, एमन कि बड़ केरानीगिरि पर्य्यन्त समस्त पथ बन्ध। ए अवस्थाय आमादेर मनेओ ए कथाटा उठा आश्चर्य्येर विषय नहे 'आमरा कि करिब ?' इहार उत्तरे आमरा बलिब—'आमरा देशके गड़िया तुलिब, आमादेर पितृपितामहेर प्राणके अर्द्ध मृत समाजेर मध्ये प्रतिष्ठित करिब। पुरातनेर रक्षा, वर्त्तमानेर गठन ओ भविष्यतेर उन्नतिर ये दुरूह कर्त्तव्यभार आमादेर प्रत्येकेर उपरे न्यस्त रहियाछे आमरा ताहाइ पालन करिब, आमादेर एखान हइते देशेर नेता, देशेर सेवक दल विजयपताका लइया बाहिर हइबे, देशेर सेइ गौरवेर दिके चाहिया अविश्रान्त चित्ते आमादेर अध्ययन अध्यापनार काज करिया याइते हइबे, एइ महान् आदर्शेर काछे आर समस्त पार्थिव आदर्शइ तुच्छ हइया याय ना कि ?

एखन देखिते हइबे कि उपाये आमादेर छात्रदिगके एइ उच्च आदर्शेर उपयोगी करिया तोला याइते पारे। कि प्रकारेर शिक्षार द्वारा एइ महत् कार्य्येर जन्य आमादेर मनके प्रस्तुत करा याय एखन सेइ आलोचनाय प्रवृत्त हओया याक्।

* दार्शनिकेरा एक 'मनेर' मध्ये तिनटि विभिन्न वृत्तिर संमिश्रणेर उल्लेख करियाछेन, से तिनटि एइ :—

ज्ञान वृत्ति (knowing), भाव वृत्ति (feeling), ओ कर्म्म वृत्ति (willing)। एइ तिनटि मानसिक वृत्तिके यदि शिक्षार द्वारा परिपुष्ट करिया देशमुखी करा याय तबेइ आमादेर श्रम सफल हइबे, अर्थात् आमादेर छेलेरा यखन ज्ञानेर द्वारा देशके तन्न तन्न करिया जानिबे, भावेर द्वारा इहाके भाल बासिबे एवं सेवार द्वारा सेइ भावके चरितार्थ करिबे तखनइ जातीय विद्यालयेर व्रत उद्यापित हइबे।

एखाने प्रश्न एइ उठिते पारे कलिकाता विश्वविद्यालयेर मत शिक्षार एत बड़ एकटा कारखाना थाकिते आबार आर एकटा गड़िया तोला केन, तबे कि सेखाने आमादेर शिक्षार व्यवस्था यथार्थरूपे हइतेछिल ना ? शिक्षार विषयगुलि लइया आलोचना कर, देखिबे ताहार कोनटिर सङ्गे ये आमादेर विशेष सम्बन्ध आछे एमन किछु स्पष्टरूप बुझा याय ना। अन्यान्य देशे बाल्यकालेइ देशेर सङ्गे योगस्थापन करिया देय इतिहास, कलिकाता विश्वविद्यालये देशेर सङ्गे सम्बन्ध छेदन करिया दिबार प्रधान अस्त्र हइतेछे इतिहास। भारतवासीर प्राणेर कथा, गौरवेर कथा इहाते किछुइ नाइ बलिले अत्युक्ति हय ना। एइरूपे आमादेर विश्वविद्यालये ये शिक्षा हय, ताहाते आमादेर भितर अतीत गौरवेर कथा मोटेइ स्मरण कराय ना ओ कार्य्यक्षेत्रे ये गौरव आमादेर प्रेरणा दान करित ताहा हइते बञ्चित करे।

किन्तु जातीय विद्यालये कि देखिते पाइ ? एखानकार पाठ्य तालिका यिनि देखियाछेन तिनिइ बुझियाछेन, देशेर सङ्गे सम्बन्ध पाताइया देओयाइ इहार मुख्य उद्देश्य, एखानकार इतिहासे शिवाजी दस्यु ओ ब्राह्म साधु बलिया वर्णित हइबे ना, भारतवर्षेर अतीतके आमादेर छेलेरा घृणार चोखे देखिते शिखिबे ना कारण ताहारा एइ अतीतके सम्यक्भावे जानिबे, इहा लइया गौरव करिबे। एइरूप भावे जानिले स्वदेशके भालबासा सहज हइया आसिबे, स्वार्थत्यागपर शिक्षक ओ छेलेदेर भाववृत्तिके सजाग करिया तुलिबेन, ताँहादेर त्यागेर आदर्श आमादिगके लक्ष्ये अलक्ष्ये उच्चभावे उद्बोधित करिबे, कलिकाता विश्वविद्यालय ए भाव वृत्तिर चर्च्चार भार मोटेइ लन नाइ बरञ्च इहार विरुद्धेइ काज करितेछेन। करिबेनइ वा ना केन, भाल केराणी गड़ाइ यार काज तार काछ हइते मानुष गड़ा प्रत्याशा करा विड़म्बना मात्र।

तार पर कर्म्मवृत्तिर (will) कथा। मानुषेर मनेर मध्ये इहाइ कर्त्तृभावक एवं एइजन्यइ इहाके सर्व्वप्रधान वृत्ति बला याइते पारे। इहारइ विकाशे आमरा पूर्ण मनुष्यत्व लाभ करिते पारि। आजकाल आमादेर जातीय जीवने ये इहार विशेष अभाव ताहा अनेकेइ लक्ष्य करिया थाकिबेन। एइ अभावेर कारण कि ताहा इतिहास पाठक मात्रइ अवगत आछेन, एकथा सकलेइ जानेन ये शारीरिक मांसपेशीर न्याय एइ कार्य्यकारिणी वृत्ति ओ (will) अनुशीलनेर अभावे दुर्व्वल हइया पड़े, आमादेर गत हाजार बत्सरेर इतिहास आलोचना करिले देखा याय ये विदेशी राजार शासन ओ-स्वदेशीय समाजेर शासन आमादेर स्वाधीन इच्छा ओ चेष्टाके आष्टे पृष्ठे बाँधियाछे, एइ कारणेइ आमादेर एइ मानसिक वृत्तिटि

दुर्ब्बल हइया पड़ियाछि, एखन अभ्यासेर द्वारा आमादेर एइ कर्त्तृभावक शक्तिके सबल करिया तुलिते हइबे। जातीय विद्यालये इहार बन्दोबस्त हइतेछे, एखाने छेलेरा ये केवल देशके जानिबे ओ भाल बासिबे ताहा नहे, भाल बासार सङ्गे सङ्गे यथा सम्भव देशेर सेवा ओ आरम्भ करिबे, क्रमे यखन एइ शक्तिर विकाश हइबे तखन आर आमरा निजके हीन बलिया विवेचना करिब ना। 'आमाके दिया किछु हइबे ना' 'आमि पारि ना' एइ भीरु स्त्रीस्वभाव मानुषेर सर्व्व प्रधान शत्रु, इहाके दूरे निक्षेप करिया ये शुभ मुहूर्त्ते पुरुषोचित गर्व्वेर सहित बाहिरेर समस्त बाधा विपत्तिर विरुद्धे दाँड़ाइते पारिब तखनि बुझिब शिक्षा सार्थक हइयाछे। शिक्षार अर्थइ ताइ, बाहिरेर सङ्गे पूर्ण सामञ्जस्य स्थापन—बाहिरेर दासत्व करिया नय, जय करिया, बाहिरके आयत्त करिया। एइ मुक्तिइ शिक्षार उद्देश्य एवं इहाइ मनुष्यत्व। तार पर एइ कर्म्मशक्ति प्रबल हइले 'दलबाँधा,' याहा आजकाल आमादेर पक्षे एत शक्त ताहाओ सहज हइया आसिबे, कारण काज कराइ यखन मानुषेर नेशा हइया पड़े तखन कार्य्यसिद्धिर प्रकृष्ट उपाय से आश्रय करिबेइ।

एइरूपे ज्ञाने पण्डित, भावे रसिक एवं कार्य्ये सुपटु जातीय विद्यालयेर छात्रगणके आमरा कार्य्य क्षेत्रे प्रेरण करिब, विदेशीय शासन शोषणेर विविध व्यवस्थाके ताहारा भय करिबे ना, विलाती सभ्यतार चाकचिक्य ताहादिगके मुग्ध करिते पारिबे ना, निर्भीकचित्ते ताहारा आमादेर' 'दुर्भाग्यदेशेर विना पुरस्कारेर कर्म्मे', प्रवेश करिबे, सेदिन देशेर चारिदिके गौरवेर दुन्दुभि बाजिया उठिबे—एवं एखनकार समस्त हीनता, समस्त दीनता कोथाय लीन हइया याइबे एवं भारतवर्ष गौरवेर आलोके उज्ज्वलीकृत हइया उठिबे।

श्रीयतीन्द्रनाथ मुखोपाध्याय।

युद्धक्षेत्रे अर्ज्जुनेर वैराग्य।

[*Extrast from the writings of a Recognised Member of the Dawn Society*].

अर्ज्जुन युद्धक्षेत्रे उपस्थित, रणदुन्दुभि बाजिया उठियाछे, प्रतिपक्ष कौरव सेना कुरुक्षेत्रेर अपर प्रान्ते सशस्त्र सज्जित हइया रणाग्रार अपेक्षा करितेछे, एमन समय अर्ज्जुन स्वीय सारथि श्रीकृष्णेर दिके चाहिया बलितेछेन, "सारथि रथ फिराओ, आमि आर युद्ध करिते चाहि ना। युद्धे आर बिन्दुमात्रओ आमार स्पृहा नाइ। शत शत प्राणी हत्यापेक्षा भिक्षा वृत्तिइ आमार भाल, अतएव अचिरे रथ प्रत्यावर्त्तन कर।" रणोन्मुख समये अर्ज्जुन एइ कथा बलिया अति साधुतार ओ वैराग्येर दृष्टान्त देखाइयाछेन एइ

कथा कखनओ स्वीकार करा याय ना। ताँहार एइरूप भाव देखिया श्रीकृष्ण ताहाके नानारूप तिरस्कार करिया युद्धे मनोयोगी हइते उपदेश दियाछेन। साधारण दृष्टिते देखिया विचार करिले देखा याय अर्ज्जुन साधुवाक्यइ बलियाछिलेन, इया काटा काटि करिया आत्मीय स्वजन निधनापेक्षा भिक्षावृत्ति शत गुणे श्रेयः। श्रीकृष्ण अर्ज्जुनके विपरीत वृत्ति अवलम्बन करिते उपदेश दिया भाल करेन नाइ। किन्तु सूक्ष्म विचार करिया देखिले इहार अयथार्थतार स्पष्ट प्रमाण पाओया याय। मानुषेर जीवने प्रत्येक काजेरइ एक एकटा समय आछे। सेइ समय छाड़िया काज करिले अथवा अनुचित समये कार्य्ये प्रवृत्त हइले किछुते कर्म्म सम्पन्न हय ना अथच निजेर नितान्त अनिष्ट हइया थाके। अर्ज्जुन त्यागेर चरम सीमाय याइते चलियाछेन, तिनि सर्व्वसुख जलाञ्जलि दिया भिक्षुकेर वेश धारण करिवेन, किन्तु सर्व्वदर्शी भगवान श्रीकृष्ण सब देखितेछेन। तिनि जानेन अर्ज्जुन सामयिक उत्तेजना वशतः वैराग्येर पराकाष्ठा देखाइतेछेन वटे किन्तु इहा नितान्त क्षणस्थायी! अनुकूल कारण समवाये ताँहार एइ भाव उपस्थित हइयाछे, ताइ तिनि अर्ज्जुनेर सामयिक मोह विनाशार्थे ताहाके ताहार कर्त्तव्य स्मरण कराइया दितेछेन, स्वीय कर्त्तव्य युद्धवृत्ति परित्याग करिया भिक्षावृत्ति परिग्रहेर एखनओ समय हय नाइ।

अर्ज्जुनेर ये वास्तविक आन्तरिक वैराग्य उपस्थित हय नाइ अन्य दिक दिया देखिले आरओ स्पष्ट प्रतीयमान हइबे। अर्ज्जुन युद्धे विरत हइतेछेन केन? तिनि कि सुखे दुःखे समज्ञानी हइयाछेन? यखन सुखे दुःखे समान भाव आसिबे तखनइ वैराग्य बला याइते पारे। अर्ज्जुनेर युद्धे वीतस्पृहा केन? तिनि स्वजन विनाश व्यथा सह्य करिते पारितेछेन ना, आत्मीयगणके दुःख दिया कि करिया तिनि सब भोग करिबेन? अर्थात् सुखटा चाहि ना वटे किन्तु दुःखटाओ सह्य करिते पारि ना, इहा कखनओ वैराग्येर चिह्न नहे, यिनि वास्तविक प्रकृत त्यागी तार आबार सुख दुःख कि? तिनि चिनेन केवल कर्त्तव्य कर्म्म। याहा विहित कर्म्म ताहाइ तिनि सम्पन्न करिया थाकेन; फलाफल—सुख दुःख—भाल मन्द ता के जाने? आमाय करिते हइबे ताइ करितेछि इहाते चाइ परमानन्द लाभ हउक चाइ परम यातना हउक किछुतेइ भ्रूक्षेप करिब ना। अर्ज्जुन किन्तु ताहा करिते पारितेछेन ना। तिनि एक दिके आत्म-सुखे विराग देखाइतेछेन। किन्तु अन्य दिके दुःख-पतन भये भिक्षाते पलाइतेछेन, अतएव एइरूप सामयिक ओ आंशिक भावके कखनओ वैराग्य बला याइते पारे ना। प्रकृत त्याग किरूप?—निर्व्विकार भाव—आम काष्ठे घृत दुग्ध ढाल किछुतेइ आमेर रसे दुधेर स्वाद हइबे ना। ठिक एइरूप सुखेओ निर्व्विकार दुःखेओ निर्व्विकार एइ साम्यावस्थार नाम वैराग्य। अर्ज्जुन एइ भाव हइते बहुदूरे छिलेन। श्रीकृष्ण ताइ ताँहाके तदाकार समुचित कर्म्मे उपदेश दिलेन।

PART III.—*(Bengali Portion.)*

मेहार तीर्थ।

[Extract from the writings of a Recognised Member under the Rules of the Society in its Magazine Section.]

सुजला सुफला बङ्गमातार श्यामल पूर्व्वाञ्चलेर प्रान्तदेशे त्रिपुरा नामे एक जनपद आछे। ऐ जनपद अति पुरातन देश। महाकबि कालिदासेर समयेओ ये उहार किञ्चित् ख्याति प्रतिपत्ति छिल ताहा तत्प्रणीत रघुबंश काव्यपाठे अबगत हओया याय। तिनि रघुराजार जैत्रयात्राव्यपदेशे ये सुह्म देशेर नाम करियाछेन ताहा एइ त्रिपुराराज्य। एइ बहु प्राचीन देशेर सीमान्ते चाँदपुर नामक बिख्यात बन्दरेर सन्निकटे आमादेर बर्णनीय मेहार तीर्थ।

प्रकृतिर लीला निकेतन ना हइलेओ मेहारकुल परगणा पूर्व्वबङ्ग प्रदेशे एकटी बिख्यात स्थान। एस्थान त्रिपुरा राज्येर अपरांशेर न्याय नयनरञ्जन नग, नदी बन भूमि बा श्यामल प्रान्तरे सुशोभित ना हइलेओ स्वीय पूण्यप्रतिभार उज्ज्वलताय तत्प्रदेशस्थ जनगणेर चित्ताकर्षण करिते सक्षम हइयाछे। एवं ताइ आजि ए अर्थदैन्येर दिनेओ शत शत यात्री भक्ति सहकारे पुनर्भबदुःखनिवृत्ति कामनाय एइ पवित्र स्थान सन्दर्शन करिते नाना देश हइते समागत हय।

प्रकृतिर मधुरतार सहित यथाय मानबमङ्गलेर समावेश हय निःसन्देह तथाय कबित्वरसेषु बिषयदिग्ध मानबप्राण स्वीय हृदयेर कबाट उन्मुक्त करिया भक्तिनम्र हइया साष्टाङ्ग प्रणिपात करिया थाके ताइ सहस्र सहस्र यात्री निसर्गेर लीलाभूमि, भक्त ओ साधुजनेर चरणपूत हिमालय प्रदेशस्थ तीर्थसमूहेर धूलिकणा माथाय करिबार निमित्त दूर दूरान्त हइते समबेत हय। किन्तु यथाय एतादृश शोभा सौन्दर्य्येर प्राचुर्य्य बर्त्तमान नाइ अथच प्रतिबत्सर एत लोकेर समागम हय तथाय निश्चयइ मने करिते हइबे ये स्थानेर एकटु बिशेष सुकृति बिद्यमान आछे।

प्राचीन समये मेहारकुल परगणाय एक घर सम्भ्रान्त जमीदारेर बसति छिल। एइ सम्भ्रान्त जमीदार बंश चौधुरी आख्याय अभिहित हइत। एइ बंशेर पुरोहित कुले एक अति मूर्ख सन्तान जन्मग्रहण करे। शैशब हइतेइ ताँहार मूर्खतार अशेषबिध परिचय पाओया याइतेछिल सुतरां लोके ताँहार बुद्धिहीनतार जन्य अनेक रहस्य करित। एइ ब्राह्मण बालकेर नाम सर्व्वानन्द छिल। बास्तबिक उत्तरकालेर जीबनेर कार्य्यकलाप देखिया इहाँर नाम ये अन्वर्थ हइयाछिल एकथा बलिते आमरा सङ्कुचित हइब ना। एइ पुरोहित महाशयदेर एकजन बिश्वस्त भृत्य छिल ताहार नाम पुना (पूर्णचन्द्र)। एइ पुनाके बाड़ीर छोट छोट शिशुगण ओ पाड़ार अपेक्षाकृत निम्नश्रेणीर लोकगण "पुनादादा" बलिया डाकित। बलिते गेले एइ पुना दादाइ आमादेर सर्व्वानन्द ठाकुरेर बाल्यसहचर। आमि पूर्व्वेइ बलियाछि ये इहार अशेष मूर्खता छिल। शैशवे इहार लेखा पड़ा किछुइ हय नाइ। एजन्य इहाके तिरस्कार सह्य करिते हइत। एकदा एइरूपे यथेष्ट तिरस्कृत हइया सर्व्वानन्द मनेर खेदे

बाड़ी हइते बहिर्गत हइल एवं आसिबार समय एकखाना छुरि सङ्गे करिया लइल। इच्छा अथाइ तालपत्र काटिया अभिनिवेश सहकारे लेखापड़ा आरम्भ करिब। सर्व्वानन्द विषर्खचित्ते बाटी हइते कियद्दूरे एक बनमध्ये प्रवेश करिल। तथाय एक प्रकाण्ड तालवृक्ष छिल। सर्व्वानन्द मने मने ऐ ताल वृक्षे आरोहणेर संकल्प करिल। मूर्ख छेलेदेर प्रायइ एकटा ना एकटा शारीरिक विशेष क्षमता थाके। सर्व्वानन्दओ से गुणे वञ्चित छिल ना। ताइ एइ असमसाहसिक पल्लीबालक दूरारोह ताल वृक्षे आरोहण करिते सचेष्ट हइल। बालक तालतरुर शिरोभागे पौंछियाइ ताहार हस्तस्थित छुरिकाद्वारा पुन: पुन: नवोद्गत तालेर डिगीटि आघात करिते लागिल।

ऐ तालवृक्षे एक तीव्र विषधर छिल। ऐ सर्प तालवृक्षेर सञ्चालने विक्षोभित हइया बालकके दंशन करिते उद्यत हइल। किन्तु लक्ष्यभ्रष्ट हइया बालकेर परिबर्त्ते निकटस्थ एकटी तालशाखाय दंशन करिल। बालक एइ आशु विपत्पाते किञ्चित् मात्रओ भीत ना हइया प्रत्युत्पन्नमतित्वबले सहसा लघुहस्ते सर्पेर गलदेश एप्रकार दृढ़मुष्टिते धारन करिल ये सर्प किछुतेइ ताहार मुष्टिच्युत हइते पारिल ना। तखन सर्प निस्तार पाइबार जन्य अशेष प्रकार चेष्टा करिते लागिल एवं विफल मनोरथ हइया अवशेषे स्वीय पुच्छद्वारा बालकेर सर्व्वाङ्ग जड़ाइया फेलिल। बालक भीत हइबार पात्र नहे सुतरां धीर चित्ते विपद हइते मुक्तिर उपाय चिन्ता करिते लागिल एव अवशेषे एक पन्था आविष्कार करिते सक्षम हइल। बालक सर्व्वानन्द असीम साहसे भर करिया दक्षिणहस्ते सर्पमस्तक धारण करिया वाम हस्तेर साहाय्ये तीक्ष्ण ताल-शाखार प्रान्तदेशे सर्पदेह खण्ड खण्ड करिया छेदन करिते लागिल। एइरूपे अनतिकाल मध्ये सर्पके निःशेषे क्षय करिया सजोरे मुष्टिबद्ध सर्पमुण्ड दूरे निक्षेप करिल।

एइ समये भृत्य पूर्णचन्द्र स्वाभाविक स्नेहवशत: सर्व्वानन्देर अन्वेषण करिते करिते ऐ वृक्षतले आसिया उपस्थित हइल एवं ऊर्द्ध निरीक्षण करिया बालकेर सर्पयुद्धकाण्डेर परिशिष्टभाग देखिते पाइल। पुनार विस्मयेर सीमा रहिल ना। से तखन बालकके नीचे नामिया आसिते सङ्केत करिल। बालक निःशब्द हइया मनेर आह्लादे नीचे नामिया आसिल। पुना एइ व्यापारे बालकके दैवीशक्तिसम्पन्न बलिया मने मने धारणा करिल एवं ताहार दृढ़ विश्वास हइल ये यदि एइ बालक यथाविधि शवसाधना करिते आरम्भ करे तबे निश्चयइ इहार सिद्धिलाभ हइबे। एखाने बला आवश्यक ये पुना सम्बन्धे येप्रकार किम्वदन्ती प्रचलित आछे ताहाते ताहाकेओ एकजन गुप्तसाधक बलिया ये लोके विश्वास करित से विषये सन्देह नाइ। सुतरां पुना बालकके शाक्तपन्थानुयायी साधनेर कयेकटी नियम बलिया दिल एवं आरओ ताहाके बलिल ये तोमादेर घरेर अमुक अमुक स्थाने ये पुँथि आछे ताहार पाता उलटाइया देखिले ए विषये समस्त अवगत हइते पारिबे। मतान्तरे कोन देवपुरुष पुनार वेशे बालकके धर्म्मोपदेश दिया गियाछिलेन किन्तु ए सकल विषयेर सत्यासत्य निर्द्धारण करा बड़ सहज नहे।

तत्काले मेहारकुल परगणा निबिड़ बन जङ्गले समावृत छिल एवं ऐ समुदय बनानी सर्व्वदा हिंस्रजन्तुसंकुल छिल बलिया दिवसेओ तथाय जनमानवेर समागम हइत ना। एदिके बालक दिव्यज्ञान विशिष्ट हइया बाड़ीते फिरिल एवं पुनार आदेश मत पुंथि खुँजिया सविशेष अवगत हइल। परे एक दिन पुना स्वयं बालकके बलिल देख आज अमावस्या तिथि आजइ तपस्यार उपयुक्त समय। सुतरां आज आमि समस्त योगाङ्ग यत्न करिया राखिब, तुइ सारादिन किछुइ ना खाइया सन्ध्याकाले आमार सङ्गे ऐ निर्जन बने याइबि। बालक स्वीकृत हइल। पुना स्वयं सारादिन संयमी हइया रहिल एवं

প্রদোষকালে ঐ বালকের সমভিব্যাহারে বনপ্রদেশে প্রস্থান করিল। বনে প্রবেশ করিয়াই পুনা বালককে বলিল তুই আটটী ছোট ছোট ছবের ডাল এস্থানের চতুর্দ্দিকে রোপণ করিয়া তপস্যাস্থানের কীলক স্থাপন কর। বালক নির্ব্বিবাদে পুনার আদেশ পালন করিল। সমস্ত বন্দোবস্ত ঠিক হইয়া গেলে পুনা বলিল "দেখ্ আমি শব হইব তুই আমার উপরে বসিয়া বীজমন্ত্র জপ করিতে থাকিবি। যদি কেহ আসিয়া সমাধি ভঙ্গ করে তবে তাহাতে কর্ণপাতও করিবি না। যদি ধ্যানে বিচলিত হ'স তবে উভয়েরই বিনাশ প্রাপ্ত হইব। যদি কেহ আসিয়া ভয় দেখায় তবে আরও দৃঢ়তার সহিত স্বীয় কার্য্যে একাগ্র হইতে চেষ্টা করিবি, কিন্তু যদি কেহ বর দিতে আসে তবে বলিবি আমি কিছুই জানি না আমার পুনা দাদা জানে।" এইরূপে উপদেশ দিয়া পুনা স্বয়ং কণ্ঠে ছুরিকা বিদ্ধ করিয়া আত্মহত্যা করিল এবং বালক সর্ব্বানন্দ তাহার উপরে উপবেশন করিয়া যথাবিধি সাধনা আরম্ভ করিল।

ক্রমে রাত্রি শেষ হইয়া আসিতে লাগিল এবং সর্ব্বানন্দ নানা বিভীষিকাময়ী মূর্ত্তি দেখিতে লাগিল। কখনও সিংহ, কখনও ব্যাঘ্র, কখনও নানাবিধ অদ্ভুত অদ্ভুত মূর্ত্তি সমূহ দেখিতে লাগিল কিন্তু বালক কিছুতেই চঞ্চল হইবার নহে। দৃঢ়ভাবে স্বীয় সাধনায় মন সন্নিবেশ করিয়া রাখিল। ক্রমে প্রভাত সমাগত হইতে লাগিল এমন সময় বরাভয়দাত্রী সর্ব্বমঙ্গলমঙ্গলা কালীমূর্ত্তি প্রকটিত হইয়া বালককে বর প্রদান করিতে উদ্যতা হইলেন। বালক তখন পূর্ব্বনির্দেশানুযায়ী পুনা দাদার উপর নির্ভর করিলে কালীমার কৃপায় পুনা পুনর্জীবন লাভ করিল। এবং বালকও অভীষ্ট বর প্রাপ্ত হইল। সংক্ষেপে আমি এই সর্ব্বানন্দ ঠাকুরের তপস্যা সম্বন্ধে জনপ্রবাদ বর্ণনা করিলাম। এই সর্ব্বানন্দ হইতেই এই তীর্থস্থানের উদ্ভব। এইস্থলে সর্ব্বানন্দ ঠাকুর সিদ্ধিলাভ করিলেন। তিনি সিদ্ধিলাভ করাতে ঐ সিদ্ধিপীঠ কালে মহাতীর্থরূপে পরিণত হইল। এবং সেই তীর্থই আজকাল ঐ প্রদেশে মেহার তীর্থ নামে পরিচিত।

বর্ত্তমান ইতিহাস।

এই তীর্থস্থানে প্রতিবৎসর উত্তরায়ণ উপলক্ষে পৌষ সংক্রান্তি দিবস এক মহতী মেলার অধিবেশন হয়। কোন নিমন্ত্রণ আমন্ত্রণ হয় না, সংবাদ পত্রে বিজ্ঞাপন রটনা করা হয় না। অথচ সহস্র সহস্র নরনারী স্বয়ং আহূত হইয়া এই তীর্থ স্থানে সমবেত হইয়া সাধুতার মহিমা ঘোষণা করে। শুধু তাহাই নহে, শারদীয় মহাষ্টমীর সময় হইতে প্রায় মাসাধিককাল পর্য্যন্ত এইস্থানে প্রতিদিন, বিশেষতঃ প্রতি শনি ও মঙ্গলবারে মেলা বসিয়া থাকে। শারদীয়া মেলা দীর্ঘকাল স্থায়ী হয় বলিয়া ঐ তপস্যা স্থানের চতুর্দ্দিকে বাজার বসাইতে হয় এবং আগন্তুক যাত্রীগণ বিশেষতঃ গ্রাম্য স্ত্রীলোকগণ বৎসরে একবার অন্যত্র দুর্লভ স্বাধীনতা লাভ করিয়া তথায় মনের সুখে নানাপ্রকার সুন্দর সুন্দর পণ্য দ্রব্য ক্রয় করিয়া থাকেন।

ঐ তপস্যা স্থানে এক প্রকাণ্ড অশ্বত্থ বৃক্ষ আছে, ঐ অশ্বত্থ বৃক্ষটী কত প্রাচীন কেহই বলিতে পারে না কিন্তু উহার আকার প্রকার দেখিলে উহাকে বহু পুরাতন বলিয়াই মনে হয়। বৃক্ষটীর ভূমির পরিধি অন্যূন পঞ্চশত হস্ত পরিমাণ হইবে। এবং বর্ত্তমানে বৃক্ষটী মাথের অনুগৃহীত গৃধ্র রাজির আবাস স্থান বলিয়া পরিগণিত হইয়াছে। যাত্রীগণ কেহই এই গৃধ্রগণকে কোন প্রকারে উপদ্রুত করে না পরন্তু যথা সম্ভব ইহাদের অত্যাচার সহ্য করে। এমন কি গৃধ্রগণ যদি কাহারও অঙ্গে বিষ্ঠা পরিত্যাগ করে

तथापि भक्तगण स्थानमाहात्म्य स्मरण करिया कोन प्रकार उद्वेग अनुभव करे ना। प्रवाद आछे कोन अल्प-मति लोक एइरूपे गृहकर्तृक निगृहीत हइया वृथा व्यञ्जक भाव प्रकाश करियाछिल बलिया उहाके असह्य मङ्गज्वाला सह्य करिते हइयाछिल।

स्थानीय लोकेर भक्तसेवा।

एइ तीर्थस्थानेर कथा बलिते यायथा एकटा अत्यावश्यक कथा बला नितान्त प्रयोजन। ताहा एदेशीय लोकगणेर चरित्रगत आतिथेयता ओ साधुकार्य्येर प्रति सहानुभूति।

शरत्कालेर मेलाय देश विदेश हइते लोकजन आसिबे इहा जानिया पूर्व्वाह्णेइ मेहारग्रामबासीगण आश्रयविहीन यात्रीगणेर आश्रयस्थानेर ओ यथासम्भव आहारादिर बन्दोबस्त करिया थाकेन। एइ समये मेहार ग्रामेर प्रत्येक अधिबासीइ अन्तत: एक दल यात्रीके स्वीय आबासे स्थान प्रदान करिया निजके कृतार्थम्मन्य मने करे।

कोन कोन परिवारे एइ एक मासकाल नित्यइ अतिथिसेबारूप महोत्सव सम्पन्न हइतेछे, ए सकल दृश्य देखिले हृदये अपूर्व्व आनन्दरसेर सञ्चार हय। धर्म्मार्थे आजिओ देशेर प्रान्तभागे नगरेर ऐश्वर्य्य हइते बहुदूरे एइ अशिक्षित पल्लीबासीगण नीरबे धर्म्मेर महिमा ओ पुण्यकार्य्येर गौरवघोषणा करितेछे देखिया कार ना हृदये अपार पुलक स्पन्दन अनुभूत हय?

एमन कि मेहार ग्राम हइते बहुक्रोश दूरवर्त्ती ग्रामेओ याहादेर बाड़ी नदी तीरे अथवा कोन बाजार बन्दरादि हइते बहुदूरे अबस्थित एतादृश गृहस्थगण एइ समये अतिथि सेवार जन्य विधिमत योगाड़ यत्न करिया राखेन। आमरा बहुवार एप्रकार आतिथ्यग्रहण करिया परम आनन्दलाभ करियाछि। एइ आतिथ्य सत्कारे उच्चश्रेणीर ब्राह्मणइ ये अग्रणी ताहा नहे परन्तु निम्न श्रेणीर हिन्दुगणओ यथेष्ट सहृदयता प्रदर्शन करिया थाके।

एइ एक मासकाल मेहारेर प्रसिद्ध ठाकुरमहाशयगणेर बाड़ीते ये प्रकार लोकसमागम हय ताहा नगरबासी विलासीबर्गेर भाबनारओ अगोचर। ए प्रदेशेर ब्राह्मणगण साधारणत: नीच श्रेणीर वेतन-भोगी पाचक ब्राह्मणदेर पक्व अन्न ग्रहण करेन ना ताइ ताँहादेर आहारादिर भारि असुविधा हय। एजन्य सम्मानित परिवारबर्ग एइ सकल ब्राह्मणदेर आतिथ्यग्रहणे बाध्य हन। शुधु ब्राह्मणगण केन सकल श्रेणीर हिन्दुगणइ एइ ब्राह्मणगणेर आतिथ्य स्वीकार करिया थाकेन। बाटीर प्रवीणा गृहिणी-गणेर एइ समय कष्टेर अवधि थाके ना ताँहारा दिवारात्रि अक्लान्त श्रमस्वीकार करिया अभ्यागतदेर सेवा करिया थाकेन। स्वहस्ते रन्धन एवं परिवेशन करिया दिवसेर तृतीयभागे यत्सामान्य किछु ग्रहण करेन एवं पुनराय रात्रिकालेर जन्य प्रस्तुत हन। एइरूपे दिबारात्र आहार निद्रा एकप्रकार परित्याग करिया इँहारा हृष्टमने अतिथिसेबा करेन। धन्य इँहादेर त्यागस्वीकार। इहाँदेरइ पुण्ये एदेश उज्जीवित रहियाछे, एखनओ एसकल आचार समाजेर अङ्गीभूत हइया आछे बलिया हिन्दु समाज उपर्य्युपरि विप्लवबारिविधौत हइयाओ स्थिर थाकिते पारियाछे।

PART III.—*(Bengali Portion.)*

कुमिल्लार छात्रजीवनेर स्मृति।

लालमाइ भ्रमण।

[*Extract from the writings of a Recognised Member under the Rules of the Society in its Magazine Section.*]

प्रकृतिइ मानुषेर प्रकृत शिक्षक। अपरापर शिक्षक अप्रकृत। मानुष यतक्षण ना प्रकृतिर अन्तर्निहित रहस्य अवगत हइया ताहार सङ्गे सहानुभूति प्रकाश करिते शिखियाछे ततक्षण ताहार शिक्षा असम्पूर्ण, ताहार मन पङ्गु एवं जीवनयात्रा व्यर्थ।

प्रकृतिर निर्ज्जनताय हृदयेर ये विशालतार विकाश हय ताहातेइ आमरा जगद्व्यापारेर प्रकृत अन्तर्निहित तत्त्व सकल उपलब्धि करिते सक्षम हइ, नतुबा आमादेर शिक्षा शुधु अनुकरण मात्र, आमादेर ज्ञान पल्लवग्राहिता मात्र।

एजन्य अनेक समय देखा याय ये पर्व्वतोपत्यकार प्रान्तदेश हइतेइ चिन्ताशील, भावुक, कवि एवं प्रेमिक लोकेर आविर्भाव हय। एवं एजन्यइ दूरारोह पर्व्वतमाला, चन्द्रकिरणे विधौत नदी सैकत, श्वापद सङ्कुल निविड़ अरण्य, एमन कि निराश्रय लीलाभूमि मरुभूमि पर्य्यन्तओ कविजनेर हृदयके आकर्षण करिते समर्थ हय। किन्तु ऐश्वर्य्येर लीलाभूमि, जनकोलाहल मुखरित, शोभनअट्टालिकापरिशोभित नगर नगरी ताँहादेर चित्तके आकृष्ट करिते सक्षम हय ना।

बङ्गेर प्रान्तदेशे पूर्व्वभागे कुमिल्ला सहर। प्रकृति देवी अति आदरेर सहित एइ भूखण्डके स्वयं नातिकठोर, नातिकोमल, नातिगम्भीर, नातितरल शोभाय सुसज्जित करिया राखियाछेन। छात्र-जीवने ए स्थानेर ये सौन्दर्य्य हृदय मन अभिभूत करियाछिल, ये शोभनता प्राणे प्राणे सुषमाम्बेर काने मधुर प्रभाती गानेर मत सुषमा राशि जाग्रत करिया दियाछिल, याहार माधुर्य्य दूर दूरान्त हइते आगत वेणु सङ्गीतेर ध्वनिर मत, निदाघेर सायाह्न पवने आन्दोलित रजनी गन्धार मृदुमधुर सौरभेर मत हृदयेर निभृत अन्तःपुरे नवजीवनेर सञ्चार करिया दियाछिल अद्य ताहारइ कणामात्र पाठकवर्गके उपहार दिया प्रकृतिर निकट स्वीय ऋणभार किञ्चित् मोचन करिते अभिलाषी हइयाछि।

कुमिल्ला सहरटी चतुर्द्दिके अनुन्नत उच्च पाहाड़ मालाय परिवेष्टित। उच्चस्थाने आरोहण करिया विहग दृष्टिते देखिते गेले मने पड़े—“दूरादयश्चक्रनिभस्य तन्वी तमालतालीवनराजिनीला। आभाति वेला

लवणाम्बुराशेर्धारानिबद्धेव कलङ्करेखा।" मने हय एक महान् अयश्चक्र प्रान्तभागे कलङ्कलिप्त हइया शोभाप्राप्त हइतेछे। समुदय मध्यवर्त्ती समतल भूखण्डेर उच्चनीचता लोप पाइया गेले समग्र देशटीके प्राकारवेष्टित एक अति विस्तीर्ण श्यामल शष्पपरिपूर्ण क्रीड़ारङ्गभूमिर न्याय प्रतीयमान हय।

एइ शैलश्रेणीर एकांश लालमाइ नामे विख्यात। इहा कुमिल्ला सहर हइते अन्यून ८ माइल पथ दूरे हइबे। आमरा कतिपय बन्धु मिलिया एकदा मने करिलाम एइ लालमाइ पाहाड़ परिभ्रमण करिया आसिब। कुमिल्लाय छात्रसमिति नामे आमादेर एकटा समिति छिल। एइ समितिर ८। १० जन सदस्य एकत्र हइया आमरा बेला ११टार गाड़ीते कुमिल्ला परित्याग करिलाम। अर्द्धघण्टामध्ये लालमाइ नामक ष्टेसने आसिया उपस्थित हइलाम। एइ ष्टेसनटी आसाम बेङ्गल रेलओयेर प्रसिद्ध जंशन लाकसाम ष्टेसन हइते ८ माइल दूरे अवस्थित। एवं कुमिल्ला हइते लाकसाम मात्र १५ माइल व्यवधान। ष्टेसन हइते पाहाड़ प्राय एक क्रोश दूरवर्त्ती। सुतरां अविलम्बे पाहाड़ेर दिके अग्रसर हइलाम।

प्राय आध घण्टा परे आमरा पाहाड़े आसिया पौंछिलाम एवं एक स्थाने आमादेर तल्पितल्पा राखिया एकटी विरलपत्र बटवृक्षेर छायाय बसिया क्लान्ति अपनोदन करिते लागिलाम। सङ्गे एक जन पाचक भृत्य छिल। ताहार निकट समस्त रक्षा करिया आमादेर मध्ये कयेकजन क्षुत्पिपासाय कातर बन्धुबान्धवगणके ओ आपनादिगके शान्त करिबार मानसे अनतिदूरे लोकालयेर दिके गमन करिलेन। ताँहारा ग्राम अन्वेषण करिया किछु बन्यबदरी इक्षु ओ अपरापर फल संग्रह करिया आनिलेन। एवं अपर कयेकजन निकटे जलेर सन्धाने बहिर्गत हइया एकटी सरोवर आविष्कार करिया फेलिलेन। पाहाड़ेर सन्निकटे अपरिचित स्थाने एइ आविष्कार ये कि आनन्दप्रद हइयाछिल ताहा पिपासातुर, रौद्रदग्ध भ्रमणकारीगण व्यतीत आर केहइ अनुधावन करिते पारिबेन ना। एइरूपे श्रम अपनोदन करिया आमरा लालमाइ पाहाड़ेर सर्व्वोच्च शृङ्ग चण्डीमुड़ाय आरोहन करिबार उद्योग करिते लागिलाम। एइ क्षुद्र पाहाड़ेर स्थानीय नाम चण्डीमुड़ार टीला। टीला अर्थ उच्चस्थान। चट्टग्राम अञ्चलेओ ये सकल पाहाड़ आछे ताहादेर अधिकांशकेइ स्थानीय लोकेरा टीला बलिया थाके यथा चन्द्रनाथेर टीला। याहा हउक आमरा अनति विलम्बे पाहाड़ेर उच्चतम स्थाने उपस्थित हइलाम। पाहाड़ेर शिखरदेशे एकटी क्षुद्र मन्दिर वर्त्तमान आछे। एइ मन्दिरे कोन देवतार प्रतिमूर्त्ति देखिते पाइ नाइ। तबे पशुबलिर चिह्न ओ पूजोपहारेर पुष्पावली देखिया मने हइल ये एखाने मध्ये मध्ये पूजा करिबार निमित्त भक्तगणेर समागम हय।

प्रवाद आछे ये सत्यकाले दानवदलनी कात्यायनी एइखाने असुर संहार करियाछिलेन। एवं प्रमाण स्वरूपे एखनओ अनेके असुरेर अस्थिप्रदर्शन कराइया उक्त प्रवाद वाक्येर समर्थन करिया थाकेन।

आमरा किन्तु असुरेर अस्थिर मत किछुइ देखिते पाइ नाइ, तबे मानुषेर अस्थिर मत दुइ एक खण्ड सादा रंगेर हाड़ इतस्ततः छड़ान रहियाछे देखिते पाइलाम। इहने पारे पाहाड़ेर माटी कोन प्रकार नैसर्गिक प्रक्रियावशतः प्रस्तरे परिणत हइया एइरूप आकृति धारण करिया थाकिबे। लालमाइ पाहाड़ श्रेणी देखिते अति सुन्दर। एइ पाहाड़गुलि श्रेणीबद्ध हइया बहुदूरे चलिया गियाछे। एइ पाहाड़ श्रेणीर मध्ये मध्ये छोट छोट उपत्यका आछे। एक शृङ्ग हइते अपर शृङ्गे गमन करिते एइ सकल उपत्यका पार हइते हय आमरा एइरूप उठिते ओ नामिते बड़इ आनन्द अनुभव करितेछिलाम। मध्ये मध्ये एइ सकल उपत्यका बाहिया क्षुद्र क्षुद्र सरित् निर्गत हइते छिल। सेगुलि एत सामान्य ये किछु दूर पर्य्यन्त याइयाइ बोध हय पाहाड़ेर माटीते विलीन हइया गियाछे। आमरा यखन सर्व्वोच्च शिखरे उठिलाम तखन अदूरे आर एकटी उच्च शिखरेर जङ्गले आगुन देखिते पाइलाम। के बने एइ आगुन धराइया दियाछे जानिबार जन्य कौतूहल हइलेओ से कौतूहल निवृत्त करिबार लोक तथाय पाइलाम ना। किन्तु आमरा कविवर्णित दवाग्निशिखार वर्णना मने मने स्मरण करिया अत्यन्त आनन्दलाभ करिते लागिलाम। एइ सकल पाहाड़े टिप्रा नामे एक प्रकार पार्व्वत्यजाति बास करे इहारा मङ्गोलीय जातीय। इहादेर नाक चेप्टा ओ वर्ण कटा एवं मुखमण्डल प्राय श्मश्रु बिरहित। इहारा टिलारउपरे अवस्थिति करे। निम्ने समतले बाङ्गाली मुसलमान कृषकगणेर आवास स्थान। आमरा यखन एइ सकल टिला आरोहण करितेछिलाम तखन इहारा एकटु औत्सुक्येर सहित आमादेर दिके ताकाइतेछिल। इहारा सरलप्रकृति एवं अर्द्धसभ्य। प्रायइ इहारा स्थानीय हाट बाजार प्रभृतिते इहादेर आबादीय जिनिस तरीतरकारी बिक्रय करिते याय। एवं सभ्य लोकेर सङ्गे आसिया इहादेर आचार व्यवहारओ कतकटा सभ्य हइया उठियाछे।

टिप्राजाति।

एइ सकल प्रकृतिर शिशुगण एकेबारे उलङ्ग थाके ना। लज्जानिबारण जन्य इहारा लुङ्गिर मत एक प्रकार कापड़ परिधान करे। अधिकन्तु स्त्रीलोकेरा एकखण्ड नातिपरिसर रुमाल द्वारा वक्षःदेश आवृत करिया थाके। प्रायइ देखा याय सकाल बेला इहारा प्रकाण्ड धामा पृष्ठे करिया ओ रज्जु द्वारा ऐ धामा स्वीय स्वीय शिरोभागे विशेषभावे आवद्ध करिया कुब्जेर न्याय ईषत् सम्मुखे हेलिया कुमिल्ला सहरेर पथे धीर अथच स्थिर पाद विक्षेपे चलिया बेड़ाइतेछे। इहादेर पण्य टाट्का तरकारी ओ फल मूलादि। इहारा ये चाषाबाद करे ताहाके उहादेर भाषाय जूम बले। जूम शब्देर अर्थटा एकटु व्याख्या करिया बला उचित। टिप्रागण माटी परीक्षा करिया ताहार उर्व्वरता निर्णय करे। एवं सेइ उर्व्वर भूमिते जङ्गलादि काटिया ताहाते आगुन धराइया देय। एइरूपे किछुदिने समस्त बन-

भाग निर्व्विघ्न हइले इहारा एकप्रकार दा द्वारा ऐ माटीते स्थाने स्थाने गर्त्त करे एवं ऐ सकल गर्त्ते नाना प्रकार तरी तरकारी ओ फल मूलादिर बीज वपन करे। एइ सकल बीज हइते ये सकल फसल हय ताहा अतीव उपादेय ओ पुष्टिकर, टिप्रागण किञ्चिदधिक अर्द्धशताब्दी पूर्व्वे बङ्गदेशेर पूर्व्वाञ्चलेर अधिकांश भीषण अरण्य एइरूपे परिष्कार करिया अधिकतर सभ्य लोकेर आवासोपयोगी करिया राखियाछे। तत्काले इहारा दले दले समभूमिते अवरोहण करिया स्थाने स्थाने जङ्गले टिप्रा उपनिवेश स्थापन करित एवं किछु दिन परे यखन इहादेर मने एक प्रदेशस्थ जमिर उर्व्वरता कमिया याइत तखन अन्यत्र चलिया याइत। एइरूपे नोयाखाली जेला ओ त्रिपुरा जेलाय वर्त्तमान सभ्य लोकेर आवास भूमिर अधिकांशइ इहादेर द्वारा परिष्कृत हइयाछे। इहादेर मध्ये अधिकतर असभ्य ओ दुर्द्दान्त टिप्रागण एप्रदेशे कुकीजाति नामे विख्यात। एइ कुकीगण हिंस्रप्रकृति एवं पशुर न्याय, प्रायइ उलङ्ग थाके एवं यत्काले विख्यात त्रिपुरार राजवंश दैन्यदशार चरमसीमाय पौंछियाछिल तत्काले इहारा नोयाखाली ओ त्रिपुरा अञ्चलेर इंराज प्रजागणेर उपर अति भीषण अत्याचार करियाछिल। इहादेर इतिहास विख्यात राजमाला नामक ग्रन्थे विशेषभावे वर्णित आछे। कौतूहली पाठक ताहा पाठ करिया विशेष उपकृत हइबेन सन्देह नाइ।

आमरा एइरूपे सारा दिन सरला टिप्रा रमणीगणेर विस्मयेर विषयीभूत हइया पाहाड़े पाहाड़े घुरिया बेड़াइते लागिलाम। अवशेषे सायाह्न समये दलबद्ध हइया पूर्व्वोक्त सरोबर तीरे आसिया समवेत हइलाम। पार्व्वत्य प्रदेशेर सरोबर—उहार जल सज्जनेर मनेर मत अतिशय निर्म्मल। आमरा रमणीय बसन्त दिवसेर अवसान समये एइ स्वच्छसलिल वापीते अवगाहन करिया स्निग्धकलेवर हइलाम। तखन सकले मिलिया सर्व्वसौन्दर्य्येर समष्टि श्रीभगवानेर नाम कीर्त्तन करिते लागिलाम। अनेक युवा बाँशीते तान धरिया गाइते लागिल। "अचल घन गहन गुण गाओ ताँहारि"—सन्ध्ये समीरणे सेइ सङ्गीत भासिया भासिया गिरि कन्दरे कन्दरे प्रवेश हइल तखन प्रतिध्वनि गाइते लागिल" अचल घन गहन गुण गाओ ताँहारि।"

PART III.—*(Bengali Portion.)*

पल्लीग्रामेर कथा।

दक्षिण वङ्ग।

[*Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.*]

पुरातत्त्व।

इष्टारण वेङ्गल ष्टेट् रेलओयेर दक्षिण विभागे वारुइपुर एकटि प्रधान ष्टेशन। एइ स्थान कलिकाता हइते विश माइल हइवे। आमादेर ग्राम एइ वारुइपुर ष्टेशन हइते प्राय पाँच माइल ओ वारुइपुर सहर हइते प्राय तिन माइल हइवे। आमादेर ग्रामेर नाम धप्धपि। इहार निकटवर्त्ती रामनगर, पद्मजल, सूर्य्यपुर प्रभृति बहुसंख्यक क्षुद्र क्षुद्र ग्राम आछे। एइ सकल ग्राम क्षुद्र हइलेओ प्रत्नतत्त्वविदेर निकट इहादेर किछु मूल्य आछे। कारण एइसकल ग्रामेर मध्ये कोन कोनटीते पुष्करिणी प्रभृति खननेर समय एमन सब द्रव्य आविष्कृत हइयाछे यद्द्वारा वङ्गेर पौराणिक युगेर इतिहास रचनाय साहाय्य हइते पारे। कयेक वत्सर गत हइल एखानकार निकटवर्त्ती सरसेदा नामक ग्रामे एक मुसलमान माटि काटिते काटिते प्रस्तरमूर्त्ति पाय। ऐ मूर्त्ति आधुनिक-कालेर कोन देवमूर्त्तिर अनुरूप नहे। कोनयुगे एइ देवमूर्त्ति हिन्दुर कोन देवता रूपे उपास्य छिलेन प्रत्नतत्त्वविद् ताँहार मीमांसा करिते पारेन। एक्षणे ऐ मूर्त्ति गवर्णमेण्ट कर्त्तृक नीत हइया कलिकातार एसियाटिक सोसाइटीते रक्षित हइयाछे। उहार पर सेइस्थान हइते आर एकटि प्रकाण्ड प्रस्तरस्तम्भ आविष्कृत हइयाछे। एइ स्तम्भटि सुन्दर कृष्णप्रस्तरे निर्म्मित। इहार परिधि दुइ तिन हात ओ दैर्घ्य सात आट हात हइवे। इहा एखन सेइ स्थानेइ अयत्ने पड़िया आछे। बला बाहुल्य एइरूप प्रस्तर मुङ्गेर गया भिन्न वाङ्गालार निकट पाओया याय ना। ये समय रेलओयेर अस्तित्व छिल ना ओ पथ विघ्नसङ्कुल छिल सेइ समये एरूप प्रकाण्ड प्रस्तरस्तम्भ आनयन करा किरूप व्यय ओ कष्टसाध्य छिल ताहा आमादेर न्याय एइ सकल दरिद्र पल्लीवासीर स्वप्नेर अगोचर। एक्षणे एइ ग्रामेर निकट नदी नाइ। किन्तु अतीतकाले एइ सकल स्थाने विस्तृत नदी छिल ताहार भूरि भूरि प्रमाण पाओया याय। बहु स्थाने पुष्करिणी खननकाले नरकङ्कालसह विपर्य्यस्त तरणीर काष्ठखण्ड पाओया गियाछे। एखनओ एमन अनेक जलाभूमि देखिते पाओया याय याहा देखिले स्पष्ट नदीगर्भ बलिया मने हय। उहार एकटीर तीरे भग्न इष्टकमय सोपान आविष्कृत हइयाछे। उहार अति निकटेइ एकटि प्रकाण्ड मन्दिर छिल। पँयताल्लिश वत्सर पूर्व्वे ऐ मन्दिरेर भग्नावशेष विद्यमान छिल। सेइ समय क्यानिंटाउन स्थापनेर उद्योग हइतेछिल। कलिकाता हइते वारुइपुर दिया क्यानिंटाउन याइवार रास्ता प्रस्तुत हइतेछिल। सेइ रास्तार जन्य इष्टक संग्रह करिते ना पारिया उहार कण्ट्राक्टर एइ ध्वंसावशेष क्रय करिया लय। देवमन्दिरेर इष्टके राजपथ प्रस्तुत हइल। शुना याय ऐ मन्दिरे कुलुपीनाम्नी देवी छिलेन। एखनओ ऐ स्थाने मन्दिरेर भित्ति वर्त्तमान आछे। कालस्रोत अतीत हइयाछे किन्तु एखनओ इहार अवशिष्ट इष्टकमण्डली देखिले नूतन बलिया भ्रम हय। कयेक वत्सर गत हइल एइ धप्धपी ग्रामे एकटि पुष्करिणी खननकाले प्राय विश हात मृत्तिकार निम्न हइते एकटि विष्णुमूर्त्ति पाओया गियाछे। एइ मूर्त्तिटि एकखानि क्षुद्र श्लेटप्रस्तरे

खोदित। साधारणतः एइ प्रकारेर मूर्त्तिगुलि कलिकातार मिउजियमे बुद्धमूर्त्ति बलिया उक्त हइयाछे। कोदालिर आघाते मूर्त्तिटि भाङ्गिया याय। उहार उपरेर अंशटि एखन एकजन कैवर्त्त ताँहार तुलसीमञ्चेर उपर रक्षा करितेछेन। सम्प्रति एखाने आर एकटि पुष्करिणी खननेर समय एकटि प्रकाण्ड दण्ड ओ अनेक अस्थि पाओया याय। अस्थिगुलिर आकारओ गठन देखिया स्थानीय कृषकेरा उहा राक्षसेर अस्थि बलिया विश्वास करे। आलिपुरेर जिओलजिक्याल सर्भे आफिसे संवाद देओयाय तथा हइते एकजन कर्म्मचारी आसिया ऐ अस्थिगुलि लइया गियाछेन। तिनि ऐ गुलि हस्तीर अस्थि बलिया मत प्रकाश करियाछेन। अस्थिगुलिर कोन कोनटि करातदिया काटा। इहाते मने हय एगुलि कोन कारखानाय व्यवहृत हइवार जन्य संगृहीत छिल। भूगर्भेर मध्ये स्थाने स्थाने इष्टकस्तूप ओ एइ सकल द्रव्यादि देखिया मने हय ये अतीतकाले एइ सकल स्थाने जनपूर्ण नगरी विद्यमान छिल। परे कालेर विचित्र नियमे ताहा सुन्दरवने परिणत हइयाछिल। बला बाहुल्य एसकल स्थान सुन्दरवनेर अन्तर्निविष्ट छिल। आमादेर पूर्व्वपुरुषगण जङ्गल परिष्कार करिया इहा वासोपयोगी करियाछिलेन। वर्गीर हाङ्गामाय यखन पश्चिमवङ्ग श्मशाने परिणत हइयाछिल सेइ समय आमादेर पूर्व्वपुरुषगण पैतृक वास्तुर मायात्याग करिया एइ अञ्चले आश्रय लइयाछिलेन। सेइ समय हइतेइ एइ समस्त ग्रामेर उत्पत्ति।

वर्त्तमान कृषक समाज।

(क) खृष्टान कृषक।

अतीतेर स्मृति पश्चाते राखिया वर्त्तमानेर दिके चाहिले पल्लीवासी दरिद्रकृषकेर म्यालेरियापूर्ण जीर्ण शीर्ण कुटीर प्रथमे नयनपथे पतित हय। एइ सकल कृषकगण प्रधानतः हिन्दु ओ मुसलमान एइ दुइ श्रेणीते विभक्त। आबार मिशनरीदिगेर कल्याणे मध्ये मध्ये खृष्टान चाषा ओ देखा याय। दुर्भिक्षेर समय कतकगुलि नीच जातीय व्यक्ति हिन्दुधर्म्मेर विनिमये अन्न क्रय करे। एइ सकल खृष्टान चाषार अधिकांश बारुइपुर ग्राम हइते प्राय दशमाइल दूरवर्त्ती मगराहाट ओ ताहार निकटवर्त्ती ग्रामसमूहे देखा याय। इहारा रविवारे गिर्ज्जाय गमन करे। आबार आवश्यक हइले बाटीते हरिसङ्कीर्त्तन करे ओ हिन्दु देवदेवीके पूजा देय। शुना याय एकवार महामारीर समय खृष्टानपाड़ाय हरिसङ्कीर्त्तन हइतेछिल एमन समय पादरीसाहेब आसिया उपस्थित। साहेब ताहादिगके एइरूप करिवार जन्य भर्त्सना करिलेन ओ ताहादिगके भविष्यते गीर्ज्जाय प्रवेश करिते देओया हइवे ना भय देखाइलेन। ताहारा तत्क्षणात् पादरी महाशयके बलिल—"साहेब आमरा खृष्टान हइयाछि बलिया कि बापपितामहेर धर्म्मत्याग करियाछि? ना हय तोमार गीर्ज्जाय नाइ याइव।" ताहारा परदिवस हइते गीर्ज्जाय याओया बन्ध करिल। पादरी महाशय शिकार हातछाड़ा हय देखिया ताहादिगके आबार मिष्टकथाय तुष्ट करिलेन।

(ख) हिन्दुकृषक—पोद।

हिन्दु कृषकदिगेर मध्ये कैवर्त्त, सद्गोप, पोद प्रभृति नानाजाति आछे। एइ सकल जातिर मध्ये पोदजाति संख्याय सर्व्वापेक्षा अधिक। २४ परगणार मध्ये इहादेर संख्या ब्राह्मण ओ कायस्थेर समवेत संख्यार त्रिगुण अपेक्षाओ अधिक। एइ पोद जातिर मध्ये एमन गुण आछे याहा बाङ्गालार आर कोन जातिर मध्ये पाओया याय ना। से गुणटी एकता। इहारा नाना समाजे विभक्त।

एक एक अञ्चलेर समस्त पोद मिलित हइया एक एकटि समाज स्थापन करे। आमादेर अञ्चले प्राय ३६ खानि ग्राम लइया इहारा एकटि समाज स्थापन करियाछे। एइ ३६ खानि ग्रामेर प्रत्येक ग्रामेइ ताहादेर एक एकजन प्रधान आछेन, ताहाके सकले मण्डल वा मोड़ल बले। आबार एइ ३६ जन मोड़लेर भितर एकजन सर्व्व प्रधान। ताँहार वंश मर्य्यादाय "पइले घर" अर्थात् प्रथम घर; यिनि द्वितीय ताँहार वंशके दीयाजघर अर्थात् द्वितीय घर बले। एइरूप सम्मानेर क्रमपर्य्याय आछे। यखन कोन वर्द्धिष्णु व्यक्ति समाज निमन्त्रण करेन तखन ताँहाके एइ ३६ खानि ग्रामेर प्रत्येकेर बाटीते गिया निमन्त्रण करिते हय ना। प्रत्येक ग्रामेरमोड़लेर काछे गिया निमन्त्रण करिया आसिलेइ हइल। तिनि स्वग्रामेर सकलके लइया यथा समये निमन्त्रण सभाय उपस्थित हइवेन। एइ निमन्त्रण सभाते सामाजिक वा व्यक्तिगत अपराधेर विचार हय। विचारे याहा धार्य्य हइवे ताहाइ आसामीके शिरो-धार्य्य करिया लइते हइवे। इहार उपर आर आपील नाइ। साधारणतः कोन गुरुतर अपराधीके समाज खाओयाइते हइवे एइ दण्ड देओया हय। अपराधी नितान्त दरिद्र हइले ताहाके स्वग्रामेर कुटुम्बभोजन कराइते हय। कुटुम्ब अर्थे नितान्त निकट आत्मीय स्वजन नहे, स्वजाति। कयेक बत्सर हइल एइ ३६ खानि ग्रामेर समस्त मोड़ल समवेत हइया आपनादेर मध्ये कयेकटि उत्कृष्ट नियम विधिबद्ध करियाछे। सेइ नियमे स्थिरीकृत हइयाछे ये इहादेर स्वजातिर मध्ये कोन कारणे विवाद हइले ताहार जन्य केह आदालते याइते पारिवे ना। स्वग्रामेर मोड़लेर निकट उहार नालीश करिते हइवे। तिनि आबार निकटस्थ २।१ खानि ग्रामेर मोड़लदिगके लइया एक सभा करिवेन। सेइखाने अपराधीर विचार हइवे।" एरूप स्थले प्रकृत अपराधी ओ धरा पड़े ओ उचित दण्डे दण्डित हय। सेइ दण्ड अमान्य करिबार साध्य नाइ। "ये एइ दण्ड ग्राह्य करिवे ना से स्वजातिद्रोही। समाजेर चरम दण्ड ताहार उपर निपतित हइवे। केवल ये समाज हइते बहिष्कार करिया देओयाइ चरमदण्ड, ताहा नय, अनेक समय सकलेइ एकयोगे स्वजाति द्रोहीर शारीरिक ओ आर्थिक दण्ड विधान करे। निगृहीत व्यक्ति ये इंराजेर आदालतेर आश्रय लइबे ताहार आशा कोथाय? स्वजातिविद्रोहीर विपक्षे केहइ साक्ष्य दिबे ना। सुतरां भये ताहाके सेइ दण्डग्रहण करिते बाध्य हइते हय। अर्थदण्ड हइले ताहा जातीय बारइयारी तहबिले संगृहीत थाके। एइ सकल विचारकार्य्य गोपने हइया थाके एवं ताहा अन्य जातिके जानिते देओया हय ना। यदि अपर कोन जातिर सहित विवाद उपस्थित हय ताहा हइले इहारा सकले एकयोगे ताहादेर विरुद्धाचरण करिया थाके। एरूपस्थले प्रथमे ताहादेर एकटि गुप्तसभा हय ओ सेइ सभार निर्द्धारित नियम अनुसारे सकले कार्य्ये प्रवृत्त हय। एरूप स्थले प्राय खुन जखम द्वारा विवादेर मीमांसा हय। विपद उपस्थित हइलेइ इहादेर अन्य समाजओ एकत्र हय।

निमकमहाल ओ पोद विभ्राट।

मातला, विद्याधरी पेयाली प्रभृति नदी समूह नाना शाखा प्रशाखा विस्तार करिया समस्त देशके एक प्रकार लवणाक्त करिया राखियाछे। अल्प आयासेइ एइ सकल नदीर निकटस्थ लवणाक्त कर्द्दम हइते प्रचुर परिमाणे लवण पाओया याय। दरिद्र कृषकदेर केह केह गोपने निज निज व्यवहारेर जन्य लवण प्रस्तुत करे। ताहाते यदिओ ताहादेर लवणेर उद्दत्त पयसार द्वारा चाउल क्रय करिया जठराग्निनिबारणेर सहायता करे किन्तु गवर्णमेण्ट तज्जन्य क्षति अनुभव करेन ओ आइनेर अमर्य्यादा हइल

मने भावेन। सेइजन्य निमकमहाल प्रतिष्ठा करिया एइ बेआइनी कार्य्य रहित करिबार चेष्टा करितेछेन। एइ महालेर कर्म्मचारीगण ग्रामे ग्रामे बेड़ाइया अपराधी अन्वेषण करेन। कयेक बत्सर पूर्व्वे बारुइपुरेर ३।४ क्रोश दूरबर्त्ती रायपुर ग्रामे एइ निमकमहालेर कयेकजन कर्म्मचारी विशेषरूपे प्रहृत हय। इहादिगेर मध्ये एकजन साहेब कर्म्मचारी छिलेन। कलिकाताय आसिया तिनि अभिमाने आत्महत्या करेन। ताहाते गवर्णमेण्ट तरफ हइते इहादेर नामे मोकद्दमा हय ओ ऐ सकल ग्रामे एक बत्सरेर जन्य पिउनिटिभ पुलिस स्थापित हय। याहार यत पयसा चौकिदारी छिल ताहाके तत टाका पिउनिटिभ पुलिसेर जन्य कर दिते हइयाछिल। ग्रामेर केवल मात्र पोद जातीय व्यक्तिदिगेर उपर एइ विषम कर स्थापित हय। अन्यान्य जाति इहा हइते निष्कृति पाइयाछिल। एइ जातीय सामान्य विधवाके पर्य्यन्त एइ कर दिते हइयाछिल। उक्त मोकद्दमा चालानर जन्य प्रत्येक पोद एक एक टाका चाँदा दियाछिल।

पोदेरा आपनादिगके पुण्ड्रवंशीय बलिया परिचय देय। बङ्किम बाबू इहादिगके खास बाङ्गालार आदिम अनार्य्य जाति बलिया वर्णना करियाछेन। इहादेर अनेक आचार व्यवहार अनार्य्येर न्याय। यदि केह कोन विधवार प्रति आसक्त हय ताहा हइले से अनायासे ताहाके लइया स्वामी स्त्रीरूपे वास करिते पारे। समाजेर चक्षे ताहा विशेष दोषावह नहे। इहादेर विवाहेर रीतिते विशेषत्व आछे। बर ओ कन्यार नामेर प्रथम अक्षर ओ गोत्र एक हओया चाइ नतुबा प्रायश्चित्त स्वरूप ब्राह्मणके जरिमाना दिते हइबे। एकटि सत्य घटनाय इहा विवृत हइतेछे। यदु विवाह करिते गियाछे, ब्राह्मण आसिया जिज्ञासा करिलेन—"बरेर नाम कि?" उत्तर—"यदु"। कन्यार नाम जानिया पाइलेन "हरि"। तखन पुरोहित गम्भीर हइया बलिलेन "नामेर आद्यक्षर मिल नाइ, सुतरां प्रायश्चित्तस्वरूप चारि आना जरिमाना दिते हइबे। कन्यार पितार उहा देय।" किन्तु कन्यार पिता बलिल "आमि षोल टाका बड़ पण पाइ नाइ सुतरां आमि किछु दिते पारिब ना। पुरोहित तखन बरके जरिमाना दिते बलिलेन। बर महाशयओ जरिमाना दिते नाराज। पुरोहित तखन कन्यार नाम हरिर परिवर्त्ते जया राखिलेन। आद्यक्षर मिल हइल। बिना आपत्तिते हरि जया हइया यदुर सहित परिणीता हइल।

अनुकरण प्रवृत्ति इहादेर बड़ प्रबल। ताहार फले एइ समाजे शिक्षार प्रचलन हइतेछे। प्राय प्रति ग्रामेइ पाठशाला आछे। कोन कोन बालिकाओ एइ सकल पाठशालाय अध्ययन करे। साधारणतः निम्न प्राथमिक परीक्षार सहित अनेकेर पाठ साङ्ग हय। निकटे स्कुल थाकिले केह केह निम्न ओ उच्च इंराजी विद्यालये छेले पाठाइया देय। अवस्थापन्न लोके कलिकाताय छेले राखिया उच्च शिक्षाओ दिया थाके। भद्रलोकेर सहित कथा कहिबार समय प्राय सकलेइ शुद्ध भाषाय कथा कहिबार चेष्टा करे। एइ जातीय कोन कोन स्त्रीलोकके दोकाने दैनिक आवश्यकीय द्रव्यादि क्रयेर समय "एक पयसार लवण, एक पोया तैल, आध पोया हरिद्रा दिन" एइरूप पुस्तकेर भाषाय कथा कहिते शुना याय। निमन्त्रण सभाय ये यत संस्कृत श्लोक आवृत्ति करिते पारे ताहार तत सम्मान। प्राय प्रत्येकेइ दुइ एकटि संस्कृत श्लोक जाने। ताहादिगेर मुखे संस्कृतेर उच्चारण एक विकृतभाव धारण करे। अवस्थापन्न व्यक्ति भिन्न अपर साधारणेर भितर स्त्रीस्वाधीनता आछे। बयःस्था ओ विधवा स्त्रीलोकेरा क्षेत्रोत्पन्न फसल लइया हाटे बाजारे गमन करिया थाके। इहारा बाजार हिसाब भाल बोझे। अनेके स्त्री पुरुष उभये मिलिया निज क्षेत्रे काज करे। प्राय सकलेइ कृषिकार्य्येर द्वारा एकरूप सुखदुःखे दिनपात करे। इहारा बेश परिश्रमी। याहाते लाभ हइबे एरूप नूतन कोन फसलेर चाष करिते साहस करे। इहादेर मध्ये सङ्गतिशाली जमिदारओ आछेन तबे ताँहादेर संख्या अल्प। ताँहारा आचार व्यवहारे साधारण भद्रलोकेर न्याय, शारीरिक परिश्रमके घृणार चक्षे देखेन।

[क्रमशः।]

PART III.—(*Bengali Portion.*)

पल्लीग्रामेर कथा।

दक्षिण बङ्ग।

[*Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.*]

(ग) मुसलमान कृषक।

मुसलमानगण अपर साधारण कृषक अपेक्षा अधिक परिश्रमी ओ स्वधर्म्मप्रिय एवं चाषेर कार्य्य भाल जाने। सेइजन्य अनेके मुसलमान प्रजाके जमि बिलि करिते इच्छा करे। प्राय सकल पल्लीतेइ एकटि करिया जुम्मार घर आछे, प्रति शुक्रबार सकलेइ तथाय उपासनार जन्य गमन करे। मुसलमानदिगेर मध्ये बाल्यबिबाह अधिकरूपे प्रचलित। इहादेर बिबाहेर रीति एइरूप। पौरोहित्य करिबार जन्य एकजन उकील नियुक्त हन प्राय वर ओ कन्या उभय पक्षेर एकजन आत्मीयके एइ कार्य्ये बरण करा हय। वर कन्यालये उपस्थित हइले उकील आसिया ताँहाके जिज्ञासा करेन—"अमुकेर सहित तोमार बिबाह हबे इहाते कबूल अर्थात् राजी आछ?" तिनबार एइरूप जिज्ञासा करा हय। तिनबारइ बरके 'हाँ' उत्तर दिते हय। तत्पर कन्याकेओ ऐरूप "कबूल" करान हय। परे एक पात्र चिनिर शरबत् बरके पान करिते देओया हय, वर उहार अति सामान्य पान करिया अबशिष्टांश कन्यार जन्य प्रेरण करेन। कन्या अबशिष्टांश पान करिलेइ बिबाह कार्य्य सम्पन्न हइल। बला बाहुल्य बरयात्रीदिगेर मिष्टान्न बाद याय ना। एदेशेर प्राय अधिकांश मुसलमानगण पूर्व्वे हिन्दु छिल। मुसलमान राजत्वेर समय अनेक नीचजातीय हिन्दु मुसलमान धर्म्म ग्रहण करे। इहारा हिन्दुर पर्व्वे योग देय एवं अनेके हिन्दु देबदेबीर काछे बिपदेर समय पूजा मानस करे।

(घ) उपनिविष्ट कृषक।

कार्य्योपलक्षे अनेक उड़िया ओ धाङ्गड़ जातीय लोक एइ सकल स्थाने आसिया उपनिबेश स्थापन करियाछे, ताहादेर अनेके आर देशे गमन करे ना। उड़ियादिगेर मध्ये अनेके नीच जातीय हिन्दु स्त्री ग्रहण करियाछे। ताहादेर सन्तान सन्ततिगणेर भाषा बाङ्गाला। एइ सकल उड़ियार संख्या एत अधिक हइयाछे ये इहारा एकटि स्वतन्त्र जाति हइया पड़ियाछे। इहादिगेर बिबाह प्रभृति कार्य्योपलक्षे उड़िया पुरोहित आगमन करे। ये समस्त धाङ्गड़ ए अञ्चले बास करियाछे ताहारा प्राय सकलेइ कृषिकार्य्य द्वारा जीबिका उपार्ज्जन करे। इहारा एइ देशीय स्त्री ग्रहण करिते पाय ना। इहादेर कथित भाषार अधिकांशइ बाङ्गाला ओ अति अल्पइ धाङ्गड़ी भाषा। इहादेर मध्ये बाल्यबिबाह प्रचलित नाइ एवं बिबाहेर रीतिओ किछु अद्भुत। बिबाह करिते याइबार ओ आसिबार समय बर ओ बरयात्रीगण मादल बाजाइते बाजाइते गमन करे। बिबाह हइबार पर बर कन्यार पितार गृहेर चालेर उपर उठिया "पड़िया मरि, पड़िया मरि" चीत्कार करिते थाके, तखन कन्या बरके सम्बोधन करिया बले—"तोमार पड़िया मरिते हइबे ना. नामिया आइस, आमार जन्य तोमार भाबना नाइ, आमादेर मध्ये ये याहार जीबिका निजे उपार्ज्जन करिबे।" कन्यार निकट आश्वस्त हइया बर महाह्लादे नामिया आइसेन ओ उल्लासेर सहित मादल बाजाइते बाजाइते वधू लइया स्वगृहे गमन करेन।

कृषकदिगेर मध्ये मादक द्रव्येर प्रचलन नितान्त कम नय। अनेके ताड़ि नामक स्वल्पवीर्य्य विशिष्ट

এক প্রকার মাদক দ্রব্য ব্যবহার করে। খোলাভাঁটির কল্যাণে অনেকে 'মদ' খাইতে শিখিয়াছে। এখন গবর্ণমেণ্ট খোলাভাঁটি যদি ও বন্ধ করিয়াছেন তথাপি কেহ কেহ গোপনে ধান্য ও গুড় হইতে মদ চোলাইয়া লয়। সর্ব্বাপেক্ষা মুসলমানগণ মাদকদ্রব্য কম ও বাগ্দীগণ অধিক মাত্রায় উহা ব্যবহার করে।

ভদ্র সমাজ।

ভদ্রসমাজ আজকাল ক্রমশঃই অবনতির দিকে যাইতেছে। আগে গ্রামে কোন মোকদ্দমা উপস্থিত হইলে পাঁচজন ভদ্রলোকে মিলিয়া লোককে তাহা হইতে নিরস্ত করিতেন। এখন তাঁহারাই পরস্পর মোকদ্দমায় লিপ্ত। গ্রামের কোন স্থানে সংক্রামক ব্যাধি দেখা দিলে তথাকার যুবকেরা প্রাণের মায়া ত্যাগ করিয়া অদম্য চেষ্টা ও শুশ্রূষাদ্বারা সেই সংক্রামক ব্যাধি বিতাড়িত করিতে চেষ্টা পাইত। আর এখনকার যুবকেরা কোন স্থানে সংক্রামক ব্যাধি দেখা দিলে সে দিকে যাওয়া বন্ধ করেন। পূর্ব্বে এখনকার মত প্রশস্ত পথ ছিল না, বাগানের ভিতর দিয়া বা লোকের বাড়ীর পার্শ্ব দিয়া অপ্রশস্ত পথ ছিল, কিন্তু সেগুলি সর্ব্বদা পরিষ্কার পরিচ্ছন্ন থাকিত। যে যাহার বাড়ীর নিকটস্থ পথটি প্রত্যহ পরিষ্কার করিত। গ্রামের ভিতর জলপথ গুলি সর্ব্বদা উন্মুক্ত থাকিত, তাহাতে ম্যালেরিয়া এদেশে অজ্ঞাত ছিল। কিন্তু এখন সেই সকল জলপথ নানারূপে বন্ধ হওয়াতে গ্রামগুলি কলেরা ও ম্যালেরিয়ার স্থায়ী বাসভবনরূপে পরিণত হইয়াছে। কতকগুলি জলপথের উপর দিয়া রাস্তা প্রস্তুত হইয়াছে ও কতকগুলি স্বার্থপর লোকে দখল করিয়া লইয়াছে। সর্ব্বাপেক্ষা দুঃখের বিষয় ভদ্রলোকগণ ইতর সাধারণ হইতে ক্রমশঃ বিচ্ছিন্ন হইয়া পড়িতেছেন। তখন কোন ভদ্রলোক বয়ঃবৃদ্ধ কৈবর্ত্ত বা নাপিতকে 'দাদা' বা 'খুড়ো' বলিয়া সম্বোধন করিতে লজ্জা বোধ করিত না। এখন এভাব ক্রমশঃ লোপ পাইবার উপক্রম হইয়াছে। শুনা যায় আমাদের গ্রামের এক ধার্ম্মিক ব্রাহ্মণের সহিত একজন মুচীর বন্ধুত্ব ছিল। মুচীর অবস্থা ভাল ছিল এবং সে তাহার সম্মুখে একটি ফুলের বাগান করিয়াছিল। কিন্তু তাহার বড়ই কষ্ট ছিল যে সেই ফুল দেব পূজায় লাগিত না। কারণ মুচীর বাড়ীর ফুল কেহই কোন ক্রমে লইতে ইচ্ছা করিত না। একদিন মুচী সেই ব্রাহ্মণকে বলিলেন—"দাদাঠাকুর" আপনি যখন গঙ্গাস্নানে যাইবেন সেই সময় যদি দয়া করিয়া আমার বাগান হইতে একপাত ফুল লইয়া মাকে (অর্থাৎ গঙ্গাকে) অর্পণ করেন তাহা হইলে আমার ফুলের বাগান করা সার্থক হয়।" ব্রাহ্মণ তাহার সেই উপরোধ রক্ষা করিয়াছিলেন। এখন কি কাহারও মধ্যে এইরূপ বিনয় বা সৌজন্য দেখা যায়।

শ্রীনীরদভূষণ বসু।

আমার কাশ্মীর ভ্রমণ।

ইতি পূর্ব্বে পাঞ্জাবে সকল স্থানে পাঁচ বৎসর যাবত অবস্থান করিয়া ও ঐ প্রদেশস্থ নানা শিখরেও কয়েকমাস বাস করিয়া নয়নের তৃপ্তি সাধন করিয়াছিলাম। একবার কাশ্মীর দেখিবার সাধ অনেক দিন হইতে মনে ছিল। কিন্তু কোনরূপ সুবিধা হয় নাই, পরে আমার এক আত্মীয় কাশ্মীর রাজ্যে একটী চাকরী প্রাপ্ত হন। আমার এই সুযোগ আসিল, এত দিনে আমার মনের আশাও পূর্ণ হইল। আমি তখন লাহোরে থাকিতাম। সেখান হইতে যাবার সময় মনে কতরূপ কল্পনা উদয় হইতে লাগিল তাহা বলিতে অক্ষম। কাশ্মীরে রাওলপিণ্ডি হইয়া যাইতে হয় তথায় ল্যাণ্ড, টঙ্গা, ফিটন ও একা প্রভৃতি সর্ব্বদা ষ্টেসনে পাওয়া যায়। যাত্রীরা সহজেই তাহাতে যাইতে পারে। একা গাড়িতে ছয় দিবস,

ल्याण्ड ओ फिटने चारि दिवस ओ टङ्गाय प्राय ५४ घण्टा श्रीनगरे पौंछिते लागे। एक्का, टङ्गा ओ फिटन अपेक्षा स्त्रीलोक लइया याइबार जन्य ल्याण्डर विशेष सुविधा येन आराम पूर्व्वक याओया याय।

रावलपिण्डि पौंछिते प्राय बेला ११टा हइल। तथाकार कालीबाड़ीते आहार करिलाम। आमरा ल्याण्डो ठिक करिया छिलाम कारण आमादेर सङ्गे स्त्रीलोकओ छेलेरा छिल। बेला एकटार समय आमरा यात्रा करिलाम।

सन्ध्यार समय ट्रेट नामक स्थाने पौंछिलाम। रात्रे डाक बांलाय बास करिया भोरे पुनराय मरी पाहाड़े यात्रा करिलाम। अनेकटा पथ समभूमि। यखन पाहाड़े चड़ाइ आरम्भ हइल, तखन सूर्य्योदय हइतेछे। मरी याइबार पथ सिमला पथेर मत सुन्दर नहे।

मरीते पौंछिते बेला बारटा बाजिल। सेखाने आहार करिया घोड़ा बदल करिया आबार बाहिर हइलाम। पथे कोथाओ आर विशेष बिलम्ब करिते इच्छा हइल ना। मरी हइते कोहालाय एकेबारे हु हु करिया नामिया याइते हय। स्थाने स्थाने पथ बड़इ खाराप, जीवनेर आशङ्काओ आछे। सेइ जन्य गाड़िर पश्चातेर चाकाय बड़ मोटा मोटा काष्ट बाँधिया देय याहाते घोड़ा हौचट ना खाय वा गाड़ि उल्टाइया ना पड़े। चाकार घर्षणे से काष्टटी एकबारे नष्ट हइया याय। पथेर दृश्य अति मनोहर नाइ बटे किन्तु दुइधारे पाहाड़ मध्ये सङ्कीर्ण खाते (खत) प्रहत शैल चञ्चला आविल सलिला बितस्ता (Jhelum) बहितेछे। ताहारइ तीरे तीरे पथ।

कोहालाय बेला छयटार समय पौंछिलाम। एखाने जलप्रवाह अति निकटे, भर भर रवे अर्द्ध जलमग्न शैल खण्डे आघात करिते करिते छुटियाछे। आर समुद्रेर गर्ज्जनेर न्याय शब्द हइतेछे इहाइ तथाकार सौन्दर्य्य।

कोहालाय पुल पार हइते हय, पुलेर एपारे बृटिश राज्य ओपारे काश्मीर राज्य। एपारे पाञ्जाबी पुलीश, ओपारे काश्मीरी बन्दुकी। महाराजा रणबीर सिंहेर आमले एइ स्थाने बड़इ कठिन पहरा थाकित। कोन इंराज आसिलेइ दुइजन बन्दुकि ताहार सङ्ग लइत। एखन इंराजेर उपर शासन नाइ। एपारे अर्थात् इंराज सीमाना पर्य्यन्त दिवा रात्र गरुर गाड़ी, एक्का प्रभृति यातायात करे ओ टङ्गा पाहाड़ेर धारे धारे यातायात करे; किन्तु ओपारे अर्थात् काश्मीर सीमानाय ताहा नहे। एखनओ एइटुकु शासन आछे ये रात्रे गरु एक्का गाड़ी यातायात करिबे ओ अपर गाड़ि रात्रि १० टार पर आर यातायात करिते पारिबे ना। टङ्गा आसिबार समय पाहाड़ेर धारे याइबार समय खदेर धारे याइबे— एइ सीमानाय आरओ एकटि गुरुतर शासन आछे ये यदि कोन यात्रिर कोन द्रव्य रास्ताय पड़िया याय ताहा हइले यतदिन याहार द्रव्य से ना लइबे ततदिन केह ताहा स्पर्श करिबे ना। पुल पार हइलेइ पिट माट कुलिर नाम जिज्ञासा करे आर यदि केह कोन वृत्तान्त जानिते चाहे ताहाके धमकाइया ताड़ाइया देय। कोहाला पार हइया क्रमे क्रमे काश्मीरेर अतुल निसर्ग ऐश्वर्य्य चक्षेर सम्मुखे फुटिते लागिल। स्थाने स्थाने नदी प्रशस्त हइया दीर्घ बाँके फिरियाछे अपरदिके घन विन्यस्त गाढ़ बिटपी पूर्ण शैलशिखर, स्तरेर पर स्तर आबार पर स्तर; सेइ बिशाल गम्भीर अतुल शोभा देखिते देखिते मन बिस्मय पुलके परमानन्दे पूर्ण हय।

दोमेले पौंछिते प्राय रात्रि साड़े नयटा हइया आसिल। सेइखाने रात्रे आहार करा गेल। प्राते उठियाइ दोमेलेर शोभा देखिते लागिलाम, दोमेल—दुइ मेल, बितस्तार सहित कृष्णगङ्गार मिलन। बितस्तार जल सादा, कृष्णगङ्गा श्यामसलिला, प्रयागे गङ्गा यमुनार मिलन तुल्य। किन्तु मिलनेर से

स्थान आर कोथाय देखिबेन ? पर्व्वतेर एकटी चुड़ा सम्मुखे प्रकाश हइले विस्मित हइते हय। किन्तु एमन चुड़ार परे चुड़ा आर कोथाओ देखि नाइ। प्रत्येक शिखरे भिन्न जातीय वृक्ष, किंबा सेइ वृक्षेर शोभा, दूर हइते बोध हय येन माली प्रत्यह गिया सेइ सब वृक्ष सकल समभावे छाँटिया दिया आसे, प्रत्येक शिखर महाकाय पर्व्वत सदृश। पर्व्वतेर पदतले प्रातः सूर्य्य रक्तिम वरण धारण करितेछे मने हइते लागिल येन नदीतीरे दण्डायमान हइया श्यामजटाजुटधारी पर्व्वतरूपी ऋषिगण नीरव विराट प्रात वन्दना करितेछेन। आमरा पुनराय यात्रा करिलाम। पथे डाक बांला गुलि परिष्कार परिच्छन्न। महाराजार सर्व्वत स्वतन्त्र आवास स्थान। महाराजा एमन हिन्दु ये डाक बांलाय नामिले हयत ताँहार आहारइ हय ना।

उरीते वेला दुइटार समय पौँछिलाम। इहा सर्व्वापेक्षा उच्च पाहाड़ एखाने सर्व्वदा वृष्टि पड़े। खुब ठाण्डा, गरम कापड़ गाये रीतिमत दिते हय।

रात्रि आटटार समय बराहमूलाय उपनीत हइलाम। एइ स्थान हइते काश्मीर उपत्यकार यथार्थ आरम्भ। कारण सेइ स्नीत जीर्ण युग्म पर्व्वतश्रेणी एइ स्थाने परस्परेर सान्निध्य त्याग करिया दूरे चलिया गियाछे, मध्ये विस्तृत समतल भूमि। नदीरओ सेइ छिन्न भिन्न भयङ्कर ओ कोलाहलपूर्ण मूर्त्ति आर नाइ, रूपालङ्कृता अलस मन्थर गामिनी युवतीर न्याय गति। नदीतटे नदी वक्षे नौका भासितेछे। भूमिर उर्व्वरताओ एइ स्थाने अनुभव करा याय सेरूप भारतवर्षे आर कोथाओ नाइ एमन गाढ़ हरिद्वर्ण ओ देखिते पाओया याय ना। एइ स्थाने बहुसंख्यक सफेदा वृक्ष देखिते पाओया याय इउरोपे याहाके पप्लार बले ताहाइ सफेदा। एइ जातीय वृक्ष एत उच्च ये अन्यत्र एरूप देखिते पाओया याय ना, आमादेर देशेर नारिकेल, सुपारी, ताल गाछ अपेक्षा अनेक बड़। कयेक वत्सर पूर्व्वे एइ पर्य्यन्तइ गाड़ी आसित, एइ स्थान हइते नौका करिया श्रीनगरे याइते हइत। इंराजेर सहित सर्व्वदा थाकिया एखानकार माझिगण एत चतुर हइया उठियाछे ये देखिले विस्मित हइते हय। कलिकातार माझि अपेक्षा अनेक सेयाना। साहेब ठकाइया अनेकेइ विस्तर अर्थ सञ्चय करियाछे। एखन श्रीनगर पर्य्यन्त गाड़ी यातायात करे याँहादेर समय अल्प ताँहारा आर बराहमूले नौका करे ना। आमरा सेइ रात्रे बराह मूला आहार करिया निद्रा गेलाम। खुब भोरे उठिया पुनराय यात्रा करिलाम। निरापद समभूमि पाइया आमादेर गाड़ी वेगे धावित हइल।

श्रीनगर पौँछिते प्राय बेला चारिटा बाजिल। मीरा कदल नामक स्थाने नौका थाके, सेइखाने गाड़ी दाँड़ाइल। एइ सकल नौकाके नौगृह (House Boat) बले। देखिते ठिक बाड़ीर मत, बजरार अपेक्षा अनेक श्रेष्ठ। घरगुलि बेश बड़ बड़, सज्जित, वृष्टि पड़िले कोन भय हय ना, तबे झड़ हइले से जलगृह त्याग करिया पलायन कराइ परामर्श। माझिरा ताड़ाताड़ि नौका टानिया डाङ्गाय तोले, किन्तु झड़ हइलेइ नौका उल्टाइया याइबार सम्भावना। कारण हाउस बोटेर तला तक्तार न्याय समान जलेर उपर भासिया थाके। नदीते समय समय जल एत अल्प हय ये आमादेर देशेर मत नौका गठित हइले नौका चलितेइ पारित ना। तला नाइ बलिया काश्मीरेर नौका एक हात जले भासे। पाकेर अन्य सतन्त्र डिङ्गी आर बेड़ाइबार जन्य एकरूप छोट बोट आछे ताहाके काश्मीरे शिकारी बले।

[क्रमशः।]

PART III.—*(Bengali Portion.)*

[Extract from the writings of a Recognised Reader under the Rules of the Society in its Magazine Section.]

आमार काश्मीर भ्रमण।

बितस्तार दुइ तीरे काश्मीरेर राजधानी श्रीनगर अवस्थित। श्रीनगर सहरेर एक प्रान्त हइते अपर प्रान्त पर्य्यन्त सातटी चतल (पुल) आछे एवं नदीर दुइधारे बाँधान घाट, देखिले मने हय येन आमरा कलिकाताय आछि। राज प्रासादेर नाम शेरगड़ी। एकबार भूमिकम्पे अनेक गृह ओ एइ प्रासाद नष्ट हइया गियाछिल, अतएव नूतन अट्टालिका निर्म्मित हइयाछे। शेरगड़ी ठिक नदीर उपर, मीराकदलेर निकट।

रात्रि ज्योत्स्नामयी। नौकाय दाँड़ाइया आमि काश्मीर राजधानीर प्रथम सौन्दर्य्य उपलब्धि करिते लागिलाम। नदीर स्रोत एत मन्द ये देखिते प्राय पुष्करिणीर मत। तीरे श्वेतकाय सफेदा वृक्ष, जले कालो छाया पड़ियाछे। दूरे रेसिडेन्सिर पश्चाते तख्त सुलेमान नामक पर्व्वत राजधानीर प्रहरी स्वरूप दाँड़ाइया रहियाछे। स्वप्नेर मायापुरीर न्याय ज्योत्स्नालोकित सेइ विचित्र दृश्य कखन भुलिब ना। से राते नौकाय बास करा गेल।

पर दिवस प्रातःकाले आमादेर जन्य ये बाटी ठिक करा छिल तथाय उठिया गिया प्रातेइ आहार करिया सहर देखिते बाहिर हइलाम। नदीर जले बालकबालिका खेला करितेछे, स्त्रीलोकेरा बासन माजितेछे, पुरुषेरा स्नान आह्निक करितेछे। पण्डित अर्थात् ब्राह्मण, ओ मुसलमान, एइ दुइ जाति। बादसाही आमले बोध हय जोर करिया काश्मीर बासीके मुसलमान करा हय। कारण गुलाम महम्मद भट (भट्ट) एरूप नाम एखनओ प्रचलित आछे। भट्ट ये कोन जाति ताहा काहाकेओ बुझाइते हय ना। काश्मीरी पण्डितगणके देखिले वास्तविक प्राचीन ऋषिदिगके स्मरण हय। तप्तकाञ्चनेर न्याय वर्ण, ताम्रगुल्फश्मश्रुबहुल विशाल मुखश्री, चक्षु आयत ओ उज्ज्वल। ऐ पण्डितगणके देखिले बोध हय येन इहादेर कोन योगबल आछे। पण्डितानीदिगके देखिले तबे काश्मीरे रूप केमन बुझिते पारा याय। इतर मुसलमानदिगेर कर्कशता, ब्राह्मण रमणीते उज्ज्वल कोमलताय परिणत हइयाछे। वेश भूषा एकइ प्रकार, मस्तके टुपीर किछु पार्थक्य आछे। आर पार्थक्य केशरेर हरिद्रारक्ताभ ललाटिकाय। गौरी, तन्वी, ललाटपुण्ड्रधारिणी साक्षात् मा दुर्गारूपिनी सेइ सकल ब्राह्मणवधू देखिले केवल रूपेर गरिमा

नय, रूपेर पवित्रताओ अनुभव करिते पारा याय, ठिक येन दुर्गा प्रतिमा। एइ सकल अलौकसामान्य रूपवती येकाले मनस्विनी छिलेन, सेइकालेइ आर्य्यजाति पूर्ण गौरव प्राप्त हइयाछिल।

राजप्रासादेर सम्मुखे एकटी पय:प्रणाली गियाछे, उलरूद याइबार पथ। पथे चीनार बाग। एइ चीनार एक जातीय प्रकाण्ड वृक्ष, पाता सकल देखिते तुतपातार मत ओ काकरोलेर न्याय फल, एइ फले कोन कार्य्य हय ना, इहार पत्रेर आकारे नानाविध रूपार सामग्री प्रस्तुत हय। चीनारेर गुँड़ि एत मोटा ये अनेक स्थाने गुँड़ि काटिया लोके ताहार भितर वासोपयोगी स्थान प्रस्तुत करे, अथच ताहाते गाछेर कोनइ अनिष्ट हय ना। एक एकटी एत पुरातन गाछ आछे ये सेखानकार अतिवृद्ध पण्डितके जिज्ञासा करिया जानियाछि ये तिनि बलेन ये ताँहार ज्ञान हओया अवधि एइरूप देखितेछेन एवं ताँहार पितामहओ ऐरूप बलियाछिलेन। ताहाते बुझा याय ये एइ गाछेर परमायु प्राय २०० शत २५० शत वत्सर हइबे। एइ चीनार बागे साहेबदिगेर वास, एइ स्थाने ताँहारा मनेर साध मिटाइया विलास लालसा चरितार्थ करेन। उल ह्रदे राशि राशि रक्तपद्म फुटिया थाके। एइ स्थाने जले बागान भासाय। एक स्थान हइते आर एक स्थाने सहजे सरान याय। इहाके Floating garden कहे। इहार उपर नाना रकम शाक सब्जि, तरि तरकारी गाछ बसाय, ओ सेइ सकल सामग्री प्रचुर परिमाणे उत्पन्न हय। सेइ गुला बाजारे बिक्रय करे। सकल सामग्री येमन प्रचुर तेमनि शस्ता। एक टाकाय षोल सेर दुग्ध, एक टाकाय देड़ सेर गव्य घृत, चाउल—पँचिश सेर त्रिश सेर टाकाय पाओया याइत। १९०२ सालेर बन्याय समस्त काश्मीर प्रदेश नष्ट हइया गियाछे ओ सकल द्रव्यादि महार्घ हइया गियाछे। ऐरूप बन्या कखनओ देखि नाइ। समस्त सहर जलमग्न हइया अनेक प्राण-हानि हइया छिल। काश्मीरे आम, काँटाल, नारिकेल प्रभृति द्रव्यादिर गाछ मोटे जन्माय ना। ओखानकार लोक एत दरिद्र ये ताहादिगके अति कष्टे दिनातिपात करिते हय।

शाल ओ कार्पेट बुना देखिबार उपयुक्त। शाल छागलोमे निर्म्मित हय। से जातीय छाग काश्मीरे पाओया याय ना, इयार्कन्द ओ तिव्वते जन्माय। सेइ सकल स्थान हइते अपरिस्कार अवस्थाय आनीत हय। श्रीनगरे लोम परिष्कार करिया सुता तैयारी हय, ताहार पर शाल प्रस्तुत हय। सङ्गीतेर येमन सा, रे, गा, मा, वा नोटेशन आछे शाल बुनिबार सेइरूप एकटा छन्देर कौशल आछे। ये रकम जमि वा हाशिया हइबे ताहार चित्र सकल कारिकरेर सम्मुखे थाके आर एकजन सुर करिया किसेर पर कि हइबे बलिते थाके कारिकरेरा ताहाइ शुनिया सेइरूप करे। लाल तिन, काला चार, सादा दश एइरूप शब्द हइतेछे किन्तु सेइ सङ्गे आरओ किछु बले केन ना शुनिते ठिक गानेर मत। दोरोखा पाड़ सूचे प्रस्तुत हय। शिल्पीर एमनइ कौशल ये कापड़ेर एक दिके सेलाइ करितेछे अथच दुइदिके एकइ रकम कार्य्य हइतेछे। रूपार ओ काष्ठेर उपर एत सुन्दर कारुकार्य्य तारे ओ रूपार द्रव्यादिते मीनाय शिल्प

करे ये ताहा सोना व्यतीत रूपा हठात् बुझा याय ना। आमादेर देशे ढाका ओ उड़िष्यार रूपार गहना विख्यात किन्तु ताहापेक्षा अनेक प्रकारे काश्मीरी रूपार गहना सुन्दर ओ उत्तम कारुकार्य्य-खचित ताहाते सन्देह नाइ।, सामान्य कापड़ेर उपर एत सुन्दर सूचेर कार्य्य करे ये ताहा देखिले आश्चर्य्य हइते हय।

श्रीनगर हइते पामपुर किछु दूरे। एइ स्थाने केशर वा जाफराण उत्पन्न हय। येटुकु स्थाने उत्पन्न हय, ताहार बाहिरे आर तेमन हय ना—हय फुल हय ना, ना हय फुले गन्ध हय ना। अन्यान्य सामग्रीर मत काश्मीरेर कलहओ प्रसिद्ध। मारामारि कखनइ हय ना, किन्तु गालागालिर वैचित्र्य ओ घटा एमन नाकि आर कोथाओ नाइ। कोन्दलेर धामा चापा दिबार एकटा प्रवाद आमादेर देशे आछे, काश्मीरे ताहा नित्य घटिया थाके। दुइटी स्त्रीलोक झगड़ा करिते करिते दुइटा धामा आनिया उपुड़ करिया राखे। से दिनेर मत झगड़ा धामा चापा रहिल। पर दिवस प्रभाते दुइजने लाथि मारिया धामा उल्टाइया दिया, आबार झगड़ा आरम्भ करे।

काश्मीरेर सबइ सुन्दर ओ आश्चर्य्य किन्तु इहापेक्षा आरओ आश्चर्य्य विषय आछे। काश्मीर राजेर दुइटी मनुष्य आछे। इहारा दुइ यमज भ्राता—दैर्घ्ये साधारण मनुष्यापेक्षा द्विगुण, अत्यन्त बलिष्ठकाय—आकृति विशाल। इहादिगके काश्मीर Giant बलिया नाम राखा हइयाछे। दिल्लिर दरबारे महाराजा इहादिगके Trucke करिया आनिया छिलेन, passenger traine लय नाइ। इहादेर बयस १६ बत्सर। इहादेर प्रत्येकेर ओजन तिन मण। महाराजा इहादेर जन्य स्वतन्त्र आवास, स्थान निर्म्माण करिया दियाछेन ओ आहारेरओ बन्दोबस्त करिया दियाछेन। इहारा प्रत्यह सात सेर मांसेर आंखनि खाइया थाके एतद्व्यतीत अन्य आहार प्रचुर परिमाणे। शुनियाछि नाकि अस्त्र चालनाय इहारा विशेष दक्ष। किन्तु महाराजा ताहाते प्रश्रय देन ना। इहारा यखन बाहिर हय तखन सम्मुखे ओ पश्चाते डोगरा बन्दुकि सङ्गे थाके, पाछे ताहारा पथे कोन गोलयोग करे। कथावार्त्ताय खुब नम्र।

काश्मीरीदेर आहारेर सहित आमादेर अनेक प्रभेद आछे। एकटी प्रधान ये ताहारा केवल तण्डुल सिद्ध करिया खाय ना—मांसतण्डुल, शाकतण्डुल वा घृततण्डुल दिया सिद्ध करिया खाइया थाके। तथाकार लोकेरा सहजे नाना उपाये अनेक प्रकार मांस प्रस्तुत करिते पारे एवं खाइते अति उपादेय हय। आमादेर देशे ताहा कखनओ प्रस्तुत हय ना।

श्रीरवीन्द्रनाथ बन्द्योपाध्याय.

প্রাচ্য ও প্রতীচ্য আদর্শ।

[*Extract from the writings of a Recognised Member of the Dawn Society.*]

আজ যে বিষয়ের অবতারণা করা হইবে তাহা অত্যন্ত গূঢ় বিষয়। হিন্দুর আদর্শ সম্বন্ধে আলোচনা করিবার পূর্ব্বে একটি কথা বুঝিতে হইবে। সেইটিকেই হিন্দু সভ্যতার চাবি স্বরূপ বলা যাইতে পারে। জগতে যত প্রকার বিরোধ আছে তাহার সমন্বয় কিরূপ হইতে পারে তাহাই হিন্দু জীবনের চরম লক্ষ্য। এটা দেখা গিয়াছে যে যেখানেই দুইটি ক্ষুদ্র বস্তু আছে সেইখানেই বিরোধ। কিন্তু দুই বা ততোধিক পরস্পর বিরোধী ক্ষুদ্র সত্তাকে যদি একটি মহত্তর সত্তার অন্তর্ভুক্ত করিয়া দেখা যায় তাহা হইলেই সকল বিরোধ ঘুচিয়া যায়। চোরের স্বার্থ ও গৃহস্থের স্বার্থ পরস্পর বিরোধী। কিন্তু চোর যদি নিজের ব্যক্তিগত স্বার্থকে বৃহত্তর সমাজের মঙ্গলের সহিত জড়িত দেখিতে পায় তাহা হইলে আর সে চুরি করিতে পারে না। ইহাকেই বেদান্ত শাস্ত্রে অপবাদন্যায় বলিয়াছেন। যেমন ব্যক্তিতে ব্যক্তিতে বিরোধ হইতে পারে তেমনি জাতিতে জাতিতেও বিরোধ হইতে পারে। আর্য্যজাতি চিরকাল সকল বিরোধের সমন্বয়ের চেষ্টা করিয়া আসিতেছেন, তাই যেখানেই অন্যান্য জাতির সহিত [illegible]রা সংঘর্ষে আসিয়াছেন সেইখানেই সেই অপর জাতিকে তাঁহারা আপন বিশাল ক্রোড়ের মধ্যে স্থান দিয়াছেন। ইউরোপীয় যেখানেই গিয়াছেন সেখানেই তথাকার আদিমনিবাসীদিগকে হয় নষ্ট করিয়াছেন না হয় ফিরিঙ্গী করিয়াছেন। আমেরিকা, আফ্রিকা ও অষ্ট্রেলিয়ায় তাহার জ্বলন্ত উদাহরণ রহিয়াছে। হিন্দুজাতি আগে এত বড় বিস্তৃত ছিল না। পূর্ব্বে ভারতের আদিম অনার্য্য অধিবাসীগণ ও পরবর্ত্তীকালের শক, হূন, তুরানীয় প্রভৃতি বিদেশীয় জাতিগণ প্রবৃত্তিমার্গপরায়ণ ছিল। হিন্দু সকলকেই যথাযোগ্য অধিকার দিয়া নিজের বিশাল সমাজের অন্তর্ভুক্ত করিয়া লইলেন। মান্দ্রাজে তুরাণীয়েরা কায়স্থের মত সম্মানিত হন। বিম্বিসার প্রভৃতি অনার্য্যেরা যে ক্ষত্রিয়ত্ব পর্য্যন্ত লাভ করিয়াছিলেন ইতিহাস হইতে তাহা আমরা জানিতে পারি। ইঁহারা সকলেই Aryan polityর membership প্রাপ্ত হইলেন একথা বলা যাইতে পারে। একথা শুনিয়া অনেকেই প্রথমে বিস্ময়ান্বিত হইতে পারেন। তাঁহারা বলিবেন যে হিন্দুর মধ্যে জাতিভেদ প্রথা প্রচলিত আছে, তাহারা অন্য জাতির সঙ্গে কেমন করিয়া মিলিবে। কিন্তু এই জাতিভেদ প্রথাই বাস্তবিক পক্ষে এই মিলন কার্য্যের প্রধান সহায়। প্রবৃত্তির ভিতর দিয়া দুই জাতির মধ্যে যে মিলন হয় তাহাতে কেবল ফিরিঙ্গী তৈয়ারী হয়। উভয় পক্ষই নিজ নিজ বিশেষত্ব হারাইয়া ফেলে। হিন্দু অন্য জাতির সঙ্গে মিশিয়াছে কিন্তু আত্মহারা হয় নাই। সেইজন্যই আমরা পূর্ব্বে প্রবৃত্তির মিলনকে বাধা দিয়া থাকি। আহার বিহারও বিবাহাদি সামাজিক সংস্কার আমাদের সমাজের মর্ম্মস্থল। একত্র ভোজনের দ্বারা আমরা অন্যকে নিজের করিয়া লই। আমরা যাহাদের সঙ্গে খাই তাহাদিগকে নিজের মনে করি, তাহাদের সঙ্গে

निजेर सम्पर्क स्वीकार करि। यतदिन अन्ये आमादेर महत्त्व ना बुझिते पारे ततदिन ताहादिगेर सहित आमरा आहार वा जलाचरण करि ना। किन्तु यत ताहारा आमादेर विशेषत्व बुझिते पारे तत आमरा ताहादिगके मिशाइया लइ। अष्टादश संहिताय एइ जातीय अभिव्यक्तिर इतिहास देखिते पाओया याय। मनुते प्रथमे शूद्रेर विपक्षेइ विधिव्यवस्था आछे किन्तु परे ए व्यवस्थाओ आछे ये शूद्र यदि कुलमित्र हय ताहा हइले ताहार अन्न भोज्य हइते पारे।

द्वितीय कथा एइ ये यत विरोध हय समस्तइ भोगेर जन्य। मानुष भोगपरायण हइले विरोध हइवेइ। आमादेर शास्त्रकारेरा केवल वेदान्तेर चरम सिद्धान्त द्वाराइ एइ भोगेर विरोधेर समन्वय करिया निश्चिन्त हन नाइ। ताँहारा समाजके एमनभावे गड़िया गियाछेन ये ताँहादेर प्रतिष्ठित व्यवस्था द्वारा भोगेर लड़ाइ आपना आपनि कमिया याइवे। ताँहारा विश्वजगतेर मध्ये आमादिगके भगवानेर ऐश्वर्य ओ बाहुल्य देखिते शिखाइयाछेन। जगत्के नियमेर जगत् करिया देखा याइते पारे। किन्तु इहार मध्ये भगवानेर ऐश्वर्य्येर विकाश देखिते पारिले अधिक लाभ। विज्ञान आमादिगके एइ नियमेर जगत् देखाय। तद्द्वारा आमरा एकदिके येमन प्रकृतिके जय करि तेमनि आबार भोगलालसार द्वारा प्रकृतिर दास हइया पड़ि। साहेबदिगेर भोजे एक Brazil nutsएर अभाव हइलेइ ताहारा समस्त शून्य देखे। सेइरूपे एक दिके येमन ताहारा प्रकृतिर उपर जयी हइया दूरदेश हइते Brazil nuts संग्रह ओ करिते पारे, तेमनि आबार सङ्गे सङ्गे सेइ Brazil nutsएर दास ओ हइया पड़े। किन्तु आमादेर "कौपीनवन्तः खलु भाग्यवन्तः" एइ आदर्शइ प्रकृत ऐश्वर्य्येर आदर्श। ये ईश्वर हय ताहार येमन किछुरइ अभाव नाइ तेमनि ताहार निकट किछुइ अत्यावश्यक नय। साहेबदेर बाड़ी गेलेइ देखिते पाइब आलमारीते चीने माटीर ओ काचेर बासन तकतक झकझक करितेछे। किन्तु ताहार एकखानि भाङ्गिया गेलेइ सर्व्वनाश। कोन हिन्दुर बाड़ी गिया देखिब जगन्नाथी थाला आर पाथरेर खोरा, आर मेयेदेर परणे छेँड़ा कापड़, हाते दुखानि शाँखा। किन्तु ताहार सिन्दुके रूपार बासन, भाल साड़ी, सोनार गहना सब आछे। किन्तु से सब यज्ञेर दिने उत्सवेर दिने बाहिर हइबे। सेगुलि अत्यावश्यक नय, केवल ऐश्वर्य्य प्रकाशेर जन्य आछे। इहाद्वारा भोगेर बन्धन अनेकटा कमिया आसे, प्रेमेइ बाहुल्य हय। यज्ञेर दिने आमादेर बाहुल्येर विकाश। सेदिन कोन हिसाब नाइ। साहेबदेर आमोद उत्सवेओ नियमेर बाँधाबाँधि ओ हिसाबेर कड़ाकड़ि। आमादेर यज्ञे माटीर भाँड़ ओ कलार पाते आमरा लज्जा पाइ ना। इहा barbaric simplicity नय, ए simplicity highest cultureएर लक्षण। एइ बाहुल्येर आदर्श आमादिगके राखिते हइबे। भगवानेर ऐश्वर्य देखिते हइबे। इहाते विरोध मिटिया याइबे। तखन मने हइबे "आमि त दास नहि, आमि ईश्वर। आमि केन एक पयसार जन्य झगड़ा करिब?"

कोन् पथे याइ ?

ग्रीष्मावकाशेर अवसान हइया आसिल, एखन विद्यालयेर छात्र, शिक्षक एवं छात्रगणेर अभिभावकगण विषम सङ्कटे पतित हइया चिन्ता करितेछेन "आमरा कोन् पथे याइ ?" एइ तिन श्रेणीर लोकेर मने एकइ प्रश्नेर उदय हइयाछे "आमरा कोन् पथे याइ ?"

शिक्षकगणेर प्रश्नेर उत्तर प्रदान आदौ कठिन नहे, कारण अधिकांश शिक्षकेर सम्मुखे एकटि मात्र पथ विद्यमान रहियाछे, ताँहारा ये पथे छिलेन, सेइ पथेइ थाकिवेन। अधिकांश शिक्षकेर सांसारिक अवस्था आमरा अवगत आछि। एकटा वृहत् संसारेर मध्ये एकजन मात्र उपार्ज्जन करेन, पुत्रेर विद्याशिक्षा, कन्यार विवाह, अनाथ आत्मीयवर्गेर प्रतिपालन सेइ एकजनकेइ करिते हय। एकजनेर अभावे संसारेर प्रत्येक व्यक्तिर आहार बन्ध हय। एइरूप शोचनीय अवस्था कयजन शिक्षकेर नहे ? शिक्षकगणेर सम्बन्धे दुइटि पथ विद्यमान आछे वटे, किन्तु तन्मध्ये एकटि पथे गमन करा ताँहादेर साध्य नहे। पुरातन पथ परित्याग करिया नूतन पथ अवलम्बन करिले अधिकांश शिक्षककेे सपरिवारे उपवास करिते हइवे। सुतरां ताँहारा चिरकाल ये पथे चलिया आसितेछेन, सेइ पथेइ ताँहादिगके थाकिते हइवे। तवे याहादेर शिक्षकता व्यतीत अन्य उपाय हइतेओ किछु आय आछे, ताँहारा इच्छा करिले नूतन पथ अवलम्बन करिते पारेन।

विद्यालयेर छात्रदिगेर मध्ये अनेकेइ भावितेछेन, कोन् पथे याइ ? साधारणतः वालक ओ युवकगण नूतन पथे याइतेइ भाल वासे ; ताहारा मने मने पुरातन पथेर प्रति वीतराग हइलेओ अभिभावकगणेर भये नूतन पथ अवलम्बन करिते पारे ना किन्तु एखन येरूप अवस्था दाँड़ाइयाछे, ताहाते भय, अनुरोध, उपरोध, लुकोचुरि आर चलिवे ना। राजपुरुषगण स्पष्ट कथा वलिया दियाछेन, छात्रगणकेओ प्रकाश्य भावे उभय पथेर मध्ये एकटि पथ अवलम्बन करिते हइवे। एकपथे याइव, अथच जनसाधारणके, अभिभावक अथवा राजपुरुषदिगके जानाइव ये आमरा अन्य पथे चलितेछि, सेरूप लुकोचुरि आर चलिवे ना। कर्त्तृपक्ष स्पष्टाक्षरे वलिया दियाछेन, "छात्रगण राजनीतिर चर्चा करिते पारिवे ना। यदि केह एइ आदेश अवहेला करे, ताहा हइले से सरकारी अथवा सरकारेर साहाय्यप्राप्त विद्यालये अध्ययन करिते पाइवे ना, विश्वविद्यालये प्रवेश करिते पाइवे ना।" सन्तानगण भविष्यते सरकारि कोन कार्य्येओ नियुक्त हइते पारिवे ना। सुतरां छात्रगणेर पक्षे दुइटि पथ उन्मुक्त आछे। हय ताहादिगके स्वदेशेर सेवा परित्याग करिया राजार प्रसादभोजी हइते हइवे, नचेत् राजार प्रदर्शित सर्व्वविध प्रलोभन परित्याग पूर्व्वक जननी जन्मभूमिर सेवाय जीवन उत्सर्गीकृत करिते हइवे। एइ दुइटी पथेर अन्यतर पथ अवलम्बन भिन्न छात्रदेर आर गत्यन्तर नाइ। कारण राजपुरुषगण स्पष्टाक्षरे वलिया दियाछेन ये

जन्मभूमिर सेवा छात्रगणेर पक्षे महापाप। छात्रगणेर ये भावना, ताहादेर अभिभावकगणेरओ सेइ भावना, "कोन् पथे याइ?"

स्वदेशसेवा-व्रत ग्रहण करिले छात्रगण विद्यालय हइते विताड़ित हइवे; किन्तु जन्मभूमि ताहादिगके कृती सन्तान वलिया सादरे क्रोड़े धारण करिवे। राजपुरुषगण ताहादेर प्रति रोषकषायित लोचने दृष्टिपात करिवेन, किन्तु देशेर जनसाधारण ताहादिगके जन्मभूमिर सुसन्तान वलिया हृदये धारण करिवे। याहारा राजपुरुषगणेर कोप दृष्टिते पतित हइवे ताहारा गवर्णमेण्टेर अधीनताय कोन कार्य्य पाइवे ना, उकिल हइते पारिवे ना, इञ्जिनीयार अथवा डाक्तार हइते पारिवे ना—ताहादेर धनोपार्ज्जनेर एक वा दुइ पथ वन्ध हइवे, ए कथा सत्य किन्तु ताहादेर सम्मुखे शत सहस्र पथ उन्मुक्त थाकिवे। गत वत्सर कलिकातार अनेक आफिसे धर्म्मघट हइयाछिल, ए कथा सकलइ अवगत आछेन। से समय धर्म्मघटकारीदिगेर मध्ये अनेकेइ प्रथमे विशेष कष्ट पाइयाछिलेन। परेर दासत्व आर करिव ना, एइ स्थिर करिया ताँहादेर मध्ये अनेकेइ व्यवसाये प्रवृत्त हइयाछिलेन, आवार अनेके पुनराय कोन प्रकारे योगाड़ करिया चाकरितेइ ढुकियाछिलेन। एखन सेइ सकल व्यवसायीर सहित चाकरीमात्र-सार वावुदेर अवस्थार तुलना कर, देखिते पाइवे, कि आश्चर्य्य पार्थक्य हइयाछे।

विश्वविद्यालयेर शिक्षा धनोपार्ज्जनेर अनुकूल नहे, प्रतिकूल। याँहारा विश्वविद्यालयेर उपाधिधारी, ताँहादेर मध्ये कय जनेर संसार सुखे स्वच्छन्दे चलितेछे? आर याँहारा प्रथमावधि विश्वविद्यालयेर माया परित्याग करिया व्यवसाये मनोनिवेश करियाछेन, ताँहादेर मध्ये कयजनेर अवस्था मन्द? एखन कलिकाताय एमन् कोन व्यवसाय नाइ येखाने मारोयाड़ीरा प्रभुत्व ना करितेछेन। देशे स्वदेशी आन्दोलन हइल, आमरा मारोयारीर मुख चाहिया वसिया रहिलाम। यदि मारोयाड़ीरा सम्पूर्णरूपे आमादेर सहाय हइतेन, ताहा हइले आज कि कलिकाताय एकखानाओ विलाती वस्त्र पाओया याइत? कखनइ नहे। वाङ्गालीर देशे मारोयाड़ीर एरूप उन्नति हइतेछे केन, आर वाङ्गालीइ वा दिन दिन अधःपाते याइतेछे केन, एइ प्रश्नेर उत्तर चिन्ता कर, कोन् पथे याइवे, ताहारओ मीमांसा हइवे।

विद्याचर्च्चा व्राह्मणेर लक्षण हइलेओ ए देशेर विश्वविद्यालयेर प्रदत्त अपूर्व्व शिक्षा वालकगणके व्राह्मणत्व प्रदान करे ना। वरं ताहादिगके अन्य सकलप्रकार कार्य्य हइते टानिया आनिया शूद्रत्वेर दिके लइया याइतेछे। से काले क्षत्रिय, वैश्य एवं शूद्र विद्याचर्च्चा करिया व्राह्मणत्वेर पथे अग्रसर हइतेन। एखन कार विद्याशिक्षार चूड़ान्त "Your most obedient servant" अर्थात् "आपनार एकान्त विनत भृत्य।" वङ्गदेशे किछुदिन पूर्व्वे क्षत्रिय ओ वैश्य छिल ना, केवल व्राह्मण ओ शूद्र छिल। किन्तु एखन देख, व्राह्मणओ नाइ, केवल शूद्र। ये शिक्षाय आत्ममर्य्यादा ज्ञान हय, मानसिक ओ शारीरिक उन्नति हय, मन सतेज हय, हृदय उदार हय, स्वदेश ओ स्वसमाजेर उन्नतिसाधने प्रवृत्ति हय,—मोटेर उपर

ब्राह्मणत्वेर सकल लक्षण परिस्फुट हय, से शिक्षा एखन कोथाय ? एखन चतुष्पाठीर छात्र १५ टाका वेतने पण्डिती करिवार जन्य लालायित, पाश्चात्य विद्याय अर्द्धशिक्षित युवक रेलि वा सओदागरी आफिसे प्रवेशेर जन्य उद्यत आर विश्वविद्यालयेर उपाधिधारी कृतविद्य, उच्चशिक्षित युवक गवर्णमेण्टेर चाकरिर प्रति लक्ष्य करिया वसिया आछेन। फलतः ए देश एखन शूद्रप्रधान, दासजातिर आवासभूमिते परिणत हइयाछे। देशे ये नवजीवन सञ्चारेर लक्षण परिलक्षित हइतेछे, ताहा यदि जनसाधारणके पुनराय ब्राह्मणत्व, क्षत्रियत्व अथवा वैश्यत्व प्रदान ना करे, एइ महा सुयोग यदि आमरा परित्याग करि, ताहा हइले एइ नवजीवन-सञ्चार कि व्यर्थ हइबे ना ? आमरा शूद्रत्व, दासत्व परित्याग करिते पारिव ना, अथच वणिक्दिगेर न्याय धनशाली हइव, क्षत्रियेर न्याय आपनादेर देश आपनारा बाहुबले शासन ओ रक्षा करिव एवं ब्राह्मणेर न्याय देशेर शिक्षासंस्कार, समाजसंस्कार, धर्म्मसंस्कार प्रभृति कार्य्य करिव—ए आव्दार मन्द नहे।

आमरा एखन वर्णाश्रमधर्म्मेर निम्नतम स्तरे पतित हइयाछि। यदि उन्नत हइते वास्तविकइ इच्छा थाके, ताहा हइले शूद्रत्व हइते एक लम्फे क्षत्रियत्व अथवा ब्राह्मणत्व लाभ करिवार चेष्टा करिले कोन फलइ हइवे ना। धीरे धीरे, स्तरे स्तरे, उठिते हइवे। शूद्र हइते प्रथमे वैश्य हइते हइवे, देशेर धनवृद्धि करिते हइवे, जातिगत अन्नचिन्ता दूर करिते हइवे।

पतनेर समय येरूप केह एकवार पड़िते आरम्भ करिले सहजे ताहार अधोगति बन्ध नय ना, उन्नतिर समयओ सेइरूप एकवार केह उठिते आरम्भ करिले केह, ताहार उन्नतिते बाधा दिते पारे ना। "स्वदेशी" शूद्रत्व नहे, वैश्यत्व; "स्वराज्य" शूद्रत्व नहे क्षत्रियत्व एवं "जातीय शिक्षा"ओ शूद्रत्व नहे इहा ब्राह्मणत्व। कलिकाता विश्वविद्यालयेर शिक्षाय आमरा शूद्रत्वेर पथे अग्रसर हइतेछि, अथच स्वदेशी ओ स्वराज्य वलिया चीत्कार करितेछि, कि विड़म्बना।

कोन् पथे याइवे ताहा भावितेछ केन ? राजपुरुषगण वलितेछेन, "आमादेर प्रदर्शित पथ अवलम्बन कर, शूद्रत्वेर चरम अवस्था प्राप्त हइवे। आमादेर दत्त विद्या शिक्षा कर, हाकिम, वड़ केराणी, वड़ राजमिस्त्रि प्रभृति दासत्वेर वड़ वड़ पद पाइवे। किन्तु शूद्रत्व अर्थात् दासत्व परित्याग करिवार चेष्टा करिओ ना। वैश्यत्व वा क्षत्रियत्व लाभे चेष्टा करिओ ना, ताहा हइले आमरा विरक्त हइव।" अन्य दिके जननी जन्मभूमि वलितेछेन, "दासत्व परित्याग करिया आवार ब्राह्मण, क्षत्रिय ओ वैश्य हओ, आवार आमार दुर्द्दशा मोचन कर।" एखन वल देखि, कोन् पथे याइवे ? हितवादी सम्पादक।

PART III.—*(Bengali Portion.)*

[*Extracts from the writings of a Recognised Member of the Dawn Society, being notes from a lecture delivered by Swami Brahmabandhab Upadhyay.*]

हिन्दुर सामाजिक आदर्श—वर्णाश्रम धर्म्म ।

प्रवृत्तिजनित विरोध दूर करिया समाजे शान्ति ओ शृङ्खला प्रतिष्ठित कराइ हिन्दुर चिरन्तन सामाजिक आदर्श । सेइजन्य हिन्दुर सामाजिक आचार व्यवहार विधिव्यवस्था क्रिया अनुष्ठानेर मध्ये एइ आदर्शटि कार्य्ये परिणत करिबार चेष्टा देखिते पाओया याय । वर्णाश्रम धर्म्मइ हिन्दुसमाजेर प्राण स्वरूप । एइ वर्णाश्रमधर्म्म यदि आमरा भाल करिया बुझिते चेष्टा करि ताहा हइले देखिते पाइब ये इहार मूल उद्देश्य मानुषेर प्रवृत्तिर वेग कमाइया ताहाके निवृत्तिमुख करा । प्रथमत: हिन्दुर चतुराश्रम एइ सकल आश्रमेर शिक्षा छिल निष्काम कर्म्म । ब्रह्मचर्य्य आश्रमे शिक्षार अवस्था । तखन छात्रके गृहधर्म्मे जन्य उपयोगी हइबार जन्य शिक्षालाभ करिते हइबे, परे गार्हस्थ्य आश्रमे गृहधर्म्म पालन करिया कर्म्मे नियुक्त थाकिते हइबे । किन्तु ताहार परेइ यखन कर्म्मेर फलभोगेर समय आसिब तखन वानप्रस्थ्य अवलम्बन करिते हइबे । अर्थात् कर्म्म करिब किन्तु कर्म्मेर फलभोग करिब ना एइ भावे निष्कामकर्म्म चर्चा करिते हइबे । एइ भावे कर्म्मेर आदर बेशी किन्तु कर्म्मेर फलेर तत आदर थाके ना ।

तार पर वर्णधर्म्म ओ कुलधर्म्म । इहातेओ उपरोक्त भावेर विकाश देखिते पाइ । यदि मानुष कर्म्मेर फलेरदिके ताकाइयाइ कर्म्म करिते थाके ताहा हइले समाजे घोर प्रतिद्वन्द्वितार सृष्टि हय । सेइ संग्रामे ये शक्त सेइ टिकिया थाय । वर्त्तमान पाश्चात्यजगते समाजेर एइ प्रकार अवस्था । एवं इहाकेइ ताँहारा survival of the fittest नाम दियाछेन । ये अशक्त से पड़िया थाके ओ मने मने भावे "आमि कि दोषे संसारेर सर्व्वप्रकार सुखस्वाच्छन्द्य हइते वञ्चित हइलाम, आर उहाराइ बा कि गुणे एत बड़ हइल ?" एइरूपे समाजेर निम्न श्रेणीर मध्ये घोर असन्तोषेर सृष्टि हय एवं वर्त्तमान युरोपेर सोसियालिष्ट (Socialist) ओ निहिलिष्ट (Nihilist) सम्प्रदाये एइ असन्तोष ओ विद्रोहेर भाव पुञ्जीभूत हइतेछे । प्रवृत्ति ओ वासनाके अबाधे काज करिते दिले समाजे कि विषमय फलेर उत्पत्ति हय ताहा बुझा गेल । एइ प्रवृत्तिर वेग कमाइबार जन्य हिन्दुसमाज कि उपाय अवलम्बन करियाछे ? हिन्दुऋषिगण जानितेन ये कर्म्मफलेर लालसाइ प्रवृत्तिके वेगदान करे । अर्थ, यश:, क्षमता, पदगौरवेर दिके ताकाइया यखन मानुष काज करिया याय तखन ताहादेर कर्म्मेर स्रोत: किछुतेइ थामाइया राखिते पारे ना । यत अर्थ ताहार वास्तविक पक्षे आवश्यक ताँहार अधिक अर्थेर जन्य से लालायित हइया उठे । काजेकाजेइ अन्येर अर्थलिप्सार सहित ताहार अर्थलिप्सार विरोध उपस्थित हय । ये यश: चाय से एत अधिक यशोलिप्सु हइया उठे ये न्यायत: हउक अन्यायत: हउक अन्येर यशेर लाघव करियाओ निजेर ख्याति प्रतिपन्न करिते से कुण्ठित हय ना । ये क्षमताप्रार्थी से एत क्षमताप्रिय हइया उठे ये समस्त समाजके से निजेर आज्ञाबद्ध करिया तुलिते चाय । फलाकाङ्क्षा एइरूपे मानुषेर कर्म्मके उत्तरोत्तर जटिल करिया तुलितेछे ओ समाजमय विरोधेर सृष्टि करिया चलितेछे । हिन्दुसमाज ताइ कर्म्मफलेर आकाङ्क्षा

কমাইয়া কর্ম্মের প্রতি ভালবাসা জন্মাইতে চেষ্টা করিয়াছেন। এইরূপে নিষ্কামভাবে কর্ম্ম করিতে পারিলে কোন বিরোধ থাকে না, কেন না ফলাকাঙ্ক্ষাই বিরোধের মূল।

কিন্তু এইরূপে সম্পূর্ণ নিষ্কাম ভাবে কর্ম্ম করা অত্যন্ত উচ্চ আদর্শ। সাধারণ মানব রজোগুণাবলম্বী। তাহারা এই উচ্চ আদর্শ পালন করিতে সমর্থ নয়। প্রেরণা বা motive ভিন্ন সাধারণ মানব কোন কাজ করিতে পারে না। সম্পূর্ণ নিষ্কাম কর্ম্মে যথেষ্ট পরিমাণে প্রেরণা পাওয়া যায় না। সেইজন্য রাজসিক ভাবের মধ্যে যেটি সর্ব্বোৎকৃষ্ট এবং যেটি সর্ব্বাপেক্ষা সাত্ত্বিকভাবের অনুকূল সেই কুলমর্য্যাদার বা জাতিমর্য্যাদার ভাব অবলম্বন করিয়া হিন্দু কর্ম্ম করিয়া থাকে। আমার পিতৃপিতামহ যে কর্ম্ম করিয়া গিয়াছেন তাহাতেই আমার গৌরব, তাহাতেই আমার মর্য্যাদা, তা সে জুতাসেলাইই হউক বা চণ্ডীপাঠই হউক, তাহাতে ধনসম্পত্তি অর্জ্জন হউক আর না হউক। এই ভাবের দ্বারা ফলাসক্তিরূপ কর্ম্মের যে বিষদাঁত, সেইটিই ভাঙ্গা হইল। কলিকাতার বাহিরে দেশের যে কোন অংশেই যাওয়া যায় এই কুলমর্য্যাদার ভাব প্রবল দেখা যায়। রাজপুতানায় এখনও হাজার হাজার ক্ষত্রিয় আছে যাহারা অনাহারে মারা যাইবে তথাপি তরবারি পরিত্যাগ করিয়া কৃষি বা অন্য কোন ব্যবসায় অবলম্বন করিবে না। এখন যদিও তাহাদের সে তরবারি কোন কাজে লাগিতেছে না তথাপি এই সযত্নে সঞ্চিত তপঃপ্রভাব কি কখনও ফলবান্ হইবে না? তাহারা যদি তরবারিপূজার পরিবর্ত্তে জুতার দোকান বা সাবানের দোকান করে তাহা হইলেই কি দেশের শ্রী সমাজের প্রভূত মঙ্গল হইবে? ইহাদের ছাড়া মাড়োয়ারীদিগের কথা সকলেই জানেন, তাহারা বাণিজ্য ব্যবসায় ছাড়া অন্য কোন বৃত্তি অবলম্বন করিবে না। বঙ্গদেশে এমন অনেক ব্রাহ্মণপণ্ডিত আছেন যাঁহারা অধ্যয়ন অধ্যাপনা ভিন্ন অন্য কোন কার্য্য করেন না। ইঁহাদের মধ্যে অনেকেই প্রাচীন কুলধর্ম্ম অনুসারে ছাত্রদিগের নিকট হইতে কোন বৃত্তি গ্রহণ করেন না।

এখন কোনটা ভাল? কর্ম্মফলের জন্য অবাধ প্রতিযোগিতা, না কুলমর্য্যাদার জন্য কর্ম্ম করা? ইউরোপীয়েরা বলেন ব্রাহ্মণ যে কুলমর্য্যাদাহানির ভয়ে জুতার দোকান করেন না ইহাতে এই বুঝা যায় যে এদেশে "Work is worship"—অর্থাৎ জুতাসেলাই হইতে চণ্ডীপাঠ সকলপ্রকার কর্ম্মই যে ভগবানের উপাসনা এবং কোনটিই যে ঘৃণ্য নহে, এই উচ্চভাবের বিকাশ হয় নাই। আমরা বলি ঠিক তাহার বিপরীত। ইউরোপে লোকে কর্ম্মফল অর্থাৎ ধনসম্পত্তির জন্য কর্ম্ম করে, সুতরাং যে কোন কর্ম্মে অর্থোপার্জ্জনের সুবিধা আছে তাহাই তাহাদের নিকট গ্রহণীয়। সেখানে Work is worship নয়, wealth is worship. যে জুতাসেলাই করে সে জুতাসেলাই কর্ম্মকেই যে ভাল বাসে তাহা নয়, তাহা হইতে যে অর্থাগম হয় তাহাই ভাল বাসে। জুতাসেলাইএ যদি তেমন অর্থাগমের সুবিধা না থাকে তাহা পরিত্যাগ করিয়া অন্য ব্যবসায় অবলম্বন করিতে চেষ্টা করিবে, যদি কৃতকার্য্য না হয়, ত মনে মনে ঘোর অসন্তোষ ও বিদ্রোহের ভাব পোষণ করিতে থাকিবে। ইউরোপের নিম্নশ্রেণীর শ্রমজীবীদের দেখিলে স্পষ্ট বুঝা যায় যে তাহারা তাহাদের হীন কর্ম্মে নিযুক্ত থাকিতে মোটেই প্রস্তুত নয়। কিন্তু আমাদের দেশের নিম্ন শ্রেণীর লোকেরা কখনও তাহাদের পিতৃপৈতামহিক বৃত্তিতে নিযুক্ত থাকিতে ঘৃণাবোধ করে না, উপরন্তু তাহাতেই গৌরব বোধ করে। অন্যত্র অর্থাগমের সুবিধা থাকিলেও তাহারা স্ব স্ব কুলধর্ম্ম পরিত্যাগ করিতে চায় না। আমার যাহা কুলধর্ম্ম তাহা অন্যের পক্ষে যতই হীনকর্ম্ম হউক না কেন, আমার নিকট উহাই গৌরবজনক এইভাবে যাহারা কর্ম্ম করে তাহারা Dignity of work অর্থাৎ কার্য্যের গৌরব বুঝে না ত কাহারা বুঝে

इहाते एकदिकी येमन सकल कर्म्मेइ गौरवे मण्डित हइया उठे तेमनि अपरदिके समाजे अर्थेर जन्य प्रतिद्वन्द्विता चलिया याय। प्रत्येकेइ स्व स्व कुलधर्म्मे नियुक्त थाकाय हठात् कोन एकटा विशेष लाभजनक कर्म्मे भिड़ हइया पड़े ना। इउरोपीय समाजे कर्म्मेर मर्य्यादा देखा हय ना बलियाइ लाभजनक बाणिज्यव्यवसायेइ सकले भिड़ करितेछे। इहाते समाजेर सर्व्वाङ्गीन उन्नति बाधा प्राप्त हय। आमादेर देशे इंराजीशिक्षित सम्प्रदायेर मध्येओ एइ प्रतिद्वन्द्वितार सूत्रपात देखा याय। ओकालती व्यवसाय लाभजनक, सुतरां सकलेइ सेइदिके भिड़ करितेछेन एकबार समाजे कुलधर्म्मे मर्य्यादाबोध कमिया गेले एइरूप हओयाइ स्वाभाविक। तखन ब्राह्मणसन्तान अध्ययन अध्यापनाय सन्तुष्ट ना थाकिया याहाते पयसा आछे एमन ये कोन वृत्ति अवलम्बन करिते पारिले बाँचिया यान। किन्तु एइ प्रकार अस्वाभाविक प्रतिद्वन्द्विता समाजेर पक्षे मङ्गलजनक नय। कुलमर्य्यादा केवल एइ अनर्थपात हइते समाजके रक्षा करिते पारे।

अनेके आपत्ति करिते पारेन ये ए व्यवस्थाय प्रतिद्वन्द्विता कमे किन्तु प्रतिभार विकाश हय ना। ये कर्म्म याहार उपयोगी से ताहा करिते ना पाओयाय ताहार स्वाभाविक शक्तिर विकाश हय ना। किन्तु आमादेर एटा बुझिते हइबे ये सकलेइ किछु विशेष प्रतिभा वा विशेष उपयोगिता लइया जन्मग्रहण करे ना। साधारणलोके ये अवस्थाय ओ ये संसर्गे लालितपालित हय, ताहादिगेर पितापितृव्य ओ परिवारस्थ अन्यान्य व्यक्ति ये कर्म्म करे, सेइ कर्म्मेर प्रतिइ ताहादेर अनुराग जन्मे ओ ताहारा आशैशव शिक्षा ओ संस्कारेर द्वारा सेइ कर्म्मेरइ उपयोगी हइया उठे। इहाओ देखा याय ये येखाने कोन बांधाबाँधि कुलधर्म्म नाइ सेखानेओ लोके उपयोगिता अनुसारे सब समये स्वकर्म्म निर्व्वाचन करिया लइते पारे ना, प्रयोजन अनुसारेइ कर्म्मनिर्व्वाचन करिते हय। आजकाल अबाध प्रतियोगितार दिने याहारा ओकालती, माष्टारी प्रभृति विशेष विशेष वृत्ति अवलम्बन करितेछेन ताँहारा ये सकलेइ तत्तत् कर्म्मेर उपयोगी एकथा केहइ बलिते पारेन ना। निर्व्वाचनेर स्वाधीनता थाकितेओ ताँहारा से सब वृत्ति अवलम्बन करिलेन केन? ताहार कारण एइ ये लोके उपयोगिता विचार करिया स्वाधीनभावे विशेष विशेष वृत्ति बाछिया लइते पारे ना, प्रयोजनेर ताड़नातेइ केह वा उकील हइया पड़े, केह वा माष्टार हइया पड़े। एइ सकल विशेषत्वविहीन लोकके बाल्यकाल हइते ये कर्म्मे शिक्षा देओया हइबे ताहारा सेइ कर्म्मेइ नियुक्त थाकिते पारे। एवं एइ साधारणलोकेर निमित्तइ समाजे नियमेर बन्धन। याँहारा असाधारण प्रतिभासम्पन्न व्यक्ति, येमन द्रोणाचार्य्य ताँहारा आपन प्रतिभार जोरेइ कुलधर्म्म त्याग करिया निजेर प्रतिभार उपयोगी विशेष कर्म्म अवलम्बन करिवेनइ। इंहादिगके समाजे कोनकालेइ आटकाइया राखिते पारे ना।

आर एकटा कथा। कुलमर्य्यादाय समाज प्रतिष्ठित ना हइले धनमर्य्यादाइ प्रबल हइया उठे। इउरोपे अर्थेइ सम्मानेर आकर। ताहारा समान आर्थिक अवस्थार लोककेइ निमन्त्रण करे। धनी-पुत्रेर यदि दरिद्र पिता थाके ताहा हइले पुत्र साधारण भोजे पिताके निमन्त्रण करिवे ना। आमादेर देशे राजाइ हउन, महाराजाइ हउन वा हाइकोर्टेर जजइ हउन ताँहाके सामान्य दरिद्र स्वजाति कुटुम्बके निमन्त्रण करिते हय। राजपुत officer सामान्य सैनिकेर सङ्गे एकत्र बसिया खाइवे किन्तु इउरोपे प्रथमश्रेणीर अफिसार द्वितीय श्रेणीर अफिसारेर सङ्गे एकत्र आहार करिवे ना। अथच उहारा आमादिगके शिखाइतेछे ये आमरा भ्रातृभाव जानि ना।

आत्मनिर्भर ओ प्रजाशक्ति।

[*Adapted from the substance of a speech delivered by Srijut Bipin Chandra Pal at the recent Jessore District Conference.*]

यत्कालें पथकार प्रथमे धार्य्य हय, तखन इहाइ स्थिर हइयाछिल ये, पथकरेर अर्थ द्वारा, रास्ता घाट जलकष्ट इत्यादिर जन्य व्ययित हइबे किन्तु कार्य्यत: ताहा हय ना। एक दल आछेन, ताँहारा बलेन

टाका पाओयार जन्य दरखास्त कर। किन्तु आमि बलि टाकार जन्य दरखास्त ना करिया निजेरा दशजने कोदाल धरिया रास्ता बाँध पुकुर काट। पथकरेर टाका यदि निजेरा देय भाल, ना देय चाहिओ ना। आपनारा कायिक परिश्रमे करिया लओ। मने कर तोमार छेलेर जन्य दुग्ध आवश्यक, गोयाला आसिया तोमाके बलिल "आमाके पञ्चाशटी टाका दिन, आमि गरु किनिया आनि, आपनार छेलेके दुध दिब।" तुमि ताहाके गरु किनिते ५०) टाका दिले, किन्तु कयेक दिन परे गोयाला एसे तोमाय बलिल "मशाइ हाटे गोरु त पेलामइ ना टाका गुलिओ अन्य बाबदे खरच ह'ये गेछे, क्रमे टाकाटा दिब।" एखन गोयालार निकट हइते टाका आदाय ना हओया पर्य्यन्त कि तुमि तोमार छेलेर दुध केना बन्ध राखिबे ? ताइ बलितेछिलाम, जेलाबोर्ड वा लोकालबोर्ड निजे याहा करे करुक, आमरा तत्प्रति लक्ष्य ना करिया निजेरा निजेदेर रास्ताघाट प्रभृतिर बन्दोबस्त करिब।

एइरूप कार्य्य कराय आमादेर एकटी महत् लाभ आछे। आमरा इहाते आत्मनिर्भरशील हइते पारि। आरओ देशेर लोकेर अनुराग लाभ करिते सक्षम हइ। देशेर लोक बुझिबे ये आमरा देश-बासीर उपकारेर जन्य केवल वाक्यवागिशी ना करिया कार्य्यत: यथासाध्य किछु करितेछि। गवर्णमेण्टओ ये दातव्य औषधालय स्थापन, स्कुल कलेज स्थापन, रास्ताघाट प्रस्तुत, जलाशयादि खनन करिया दिया थाकेन, इहाओ शुधु प्रजा रञ्जनेर जन्य। आमादेर निकट हइतेइ उहार व्ययेर जन्य कर ग्रहण करिया थाकेन। लोकेर मनेर उपर प्रभुत्व स्थापनेर इहाइ प्रकृष्ट उपाय।

राजा याहाते प्रजार मन सम्पूर्ण अधिकार करिते ना पारेन, एजन्य देशेर लोकेर कर्त्तव्य ये देशहित-कर कार्य्येर अनुष्ठान करिया देशवासीर चित्त अधिकार करेन। एइरूप क्रमागत करिते पारिले राज-शक्ति सङ्कुचित हइया प्रजाशक्ति उन्मेषित हइबे। इहा महात्मा ग्लाडष्टोनेर कथा। एइरूप करिले प्रजाशक्तिते राजशक्ति प्रतिष्ठित हय। बिलातेर लोके पूर्व्वे एइरूप करिया प्रजाशक्ति सुदृढ़ करियाछिल। एक्षणे प्रजाशक्ति दृढ़ीभूत हइयाछे, एखन आर एइरूप करिबार आवश्यक हय नाइ। एखन तथाय प्रजा ओ राजशक्ति सम्मिलित हइया गियाछे। भारते यत्काले एइरूप राजा प्रजाय एक हइया याइबे, तखन आमराओ ऐरूप करिब।

सूक्ष्मदर्शी कार्जन बुझियाछिलेन ये, भारतेर प्रजासाधारणेर मन ये अधिकार करिते पारिबे सेइ बिजयी हइबे—ये भारतबासी जनसाधारणेर मनेर केल्ला दखल करिते पारिबे सेइ जयी हइबे। इहा मने करियाइ कूटनीतिक कार्ज्जन भारतीय शिक्षित सम्प्रदायके सङ्कुचित करिते चेष्टित ओ प्रजासाधारणेर मनस्तुष्टि करिते सचेष्ट हइयाछिलेन। आमादेरओ एक्षणे चित्त हरणेर पाला आरम्भ करिते हइबे। आमादिगके एखन स्वार्थत्याग ओ जीवनपात करिया जनसाधारणेर हितसाधन करत: लोकेर चित्त अधि-कार करिते हइबे। ये दिन आमादेर एइ उद्देश्य सिद्ध हइबे, सेइ दिनइ आमादेर "स्वराज" लाभ हइबे।

अट्टालिकामध्यस्थ इजिचेयारे सुखोपविष्ट हइया संबादपत्र पाठ करिले किंबा मक्केलेर निकट हइते पञ्चाश टाका फि आदाय करिले साधारणेर वा देशेर कोन उपकार हइबे ना, एरूप करिले स्वराज लाभ हइबे ना। तुमि धनी, राजभोग आहार कर, बाटीते दुर्गोत्सबेर समय साहेब सुबा निमन्त्रण करिया अजस्र अर्थ व्यय कर, आर तोमार बाटीर चतुर्द्दिके निरन्न प्रतिबासीमण्डली जठर ज्वालाय छटफट करिया मृत्युमुखे पतित हय, तत्प्रति भ्रूक्षेपओ कर ना। एइरूप करिया कि लोकेर चित्त हरण करिबे ? आमार पिता दुर्गोत्सवादि क्रियाकलापे दरिद्रदिगके परितोषरूपे भोजन कराइतेन, बस्त्रहीन दरिद्रके बस्त्रादि दान करितेन, ताँहाके साधारण लोके येरूप भक्ति श्रद्धा करित के आमाके त सेरूप करे ना ? तिनि घरे बसिया येरूप लोकप्रिय हइते पारियाछिलेन, आमि देश बिदेश परिभ्रमण करियाओ त पारि नि ?

कार्य्येर द्वारा साधारणके वशीभूत करिते हइबे, नतुवा समस्तइ पण्ड हइबे ; समस्तइ स्वप्नवत् अलीक हइबे। प्रजाशक्तिके जाग्रत करिते हइबे। आवेदन निवेदन परित्याग करिया साधारणेर सहित मिलिया मिशिया देशेर कार्य्य करिते हइबे। मने कर, एइ यशोहर जेलार स्वास्थ्य अति शोचनीय, एइ जेला-बासीर चिकित्सार जन्य जेला ओ लोकाल बोर्डेर मुखापेक्षी ना हइया स्थाने स्थाने चिकित्सालय स्थापन करिते हइबे। एइरूप सकल कार्य्येइ अन्येर मुखापेक्षी ना हइया आत्मशक्तिर उपर निर्भरशील हइते हइबे।"

Important Notice to Subscribers.

The Dawn Society has been removed from its old address to 191/1, Bowbazar Street. Subscribers are requested to send in their dues to the above address at their earliest convenience. Those who will fail to send their dues on or before the 31st October 1906, will receive the November issue per Value payable Post. Subscribers who propose to discontinue the magazine will communicate to this office at an early date.

Secretary, Magazine Section,

DAWN SOCIETY.

191/1, Bowbazar Street, Calcutta.

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The Dawn Society's Magazine.

DEAR SIR,

The Dawn Society's Magazine which has been hitherto issued every two months and has consisted of 64 pages of large Royal size will be issued every month from November, 1906, and will therefore consist of 32 pages per number. Vol. III., New Series begins therefore from September, 1906, double number containing two issues and October. The Magazine shall also from time to time contain extra pages containing news and notes concerning the National Council of Education, Bengal and the Schools and Colleges connected with it, of the Dawn Society, and similar other Institutions. From the present number the Magazine will deal (in Part II) with Political, Industrial, Educational and other important current topics and the public are invited to join in the discussion.

In response to a wide demand from all parts of the country for a uniform Devanagari script we have decided to print the Bengali portion of our Magazine in the Devanagari character.

The conversion of the Magazine into a monthly will entail additional expenditure. But the subscription for student subscribers will continue as before till August, 1907, *i. e.*, the end of Vol. III., after which date it will be increased from Re. 1, as at present to Re. 1-8 for new student subscribers of Vol. IV.

Our subscribers will kindly excuse the delay due to the conversion of the Magazine into a monthly.

Yours faithfully,

SATIS CHANDRA MUKERJEE, M.A., B.L.,

Secretary, Dawn Society.

Dawn Society's Office:

191/1, BOWBAZAR STREET,

Calcutta, the 16th November, 1906.